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"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, DECEMBER 30, 1843. VOL. XXII.—NO. 52.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. IX.

GREAT REVIVAL, 1740.

At the close of the first century of its existence, New England retained the essential and genuine traits of its original character. Religion still lays at the foundation. The same doctrines were professed; the same religious forms were observed. They were all a church-going and Sabbath-keeping people. There had come in among them a relaxation of the Puritanical severity. This, however, on the whole, was, perhaps no deterioration. There is no evidence that morality, the stamen of true excellence, both in the individual and community, had degenerated. There was a minister in almost every country town, and the returning Sabbath brought the population of it promiscuously to the 'solemn assembly.' Ministers and people had, comparatively one religious belief. It was a combination of Calvinism and Arminianism; of grace and responsibility. There was not, probably, a Calvinist so rigid that he did not admit many of the tenets of Arminianism: nor an Arminian so illiberal that he did not embrace many of the sentiments of Calvinism. With the exception of a thin sprinkling of Baptists and Episcopalians, *all were of* one communion. The pastors of churches had ministerial intercourse and fellowship with each other. More than nine tenths of the community belonged to the 'standing order.' There was thus uniformity, calmness, quietude. Religious influences were general and strong; yet not fitfully exciting and noisy. The 'Half-Covenant' practice had gone into general adoption, though not universally. Religion was learned, as indeed it always must be, by instruction, by example, by educational training.

Rev. Jonathan Edwards was now the minister of Northampton. His predecessor and grandfather, Rev. Solomon Stoddard, the compeer of Increase Mather, in the preceding generation, had had three religious revivals during his ministry. He had been *in the* habit of calling them his 'harvest times.' Mr. Edwards having labored eight or ten years, realized one of these 'awakenings' in his parish. The powerful preaching of the pastor rendered it remarkably extensive and searching. Three hundred persons, mostly young people, were added to the church, within the space of one half year. From Northampton the revival extended to the contiguous towns; thence to other towns, until it had covered all the valley of the lower Connecticut, embracing not less than twenty-five or thirty towns; reaching even to Lyne and Saybrook at the river's mouth. The number of converts were reported to be as many as four thousand; 'besides a great many others, subjects of hopeful religious impressions.' Of this awakening Mr. Edwards wrote a copious and glittering 'Narrative.' It was read with great interest all over New England; also in Old England and Scotland. Mr. Edwards strongly intimated that this might be the commencement of the Millenium, which the voice of prophecy, as he interpreted it, had foretold should begin in America. A lively sentiment of expectation was awakened and entertained. It was believed by many that 'the set time to favor Zion' was near at hand.

During the summer of 1740, public report announced a forth-coming visit from the celebrated and Rev. George Whitfield; the great Evangelist of revivals. He arrived from Savannah, Ga., at Newport, Rhode Island, Sept. 14, where some had been waiting full ten days to receive him. Here he tarried three days, preaching twice each day. On the 17th, he set forward for Boston. He had been invited to visit New England by Drs. Coleman and Cooper; preached first in Brattle street church; then by rotation in the other churches. Soon, however, no house could contain the multitude. He then preached on the Mall. It was judged that as many as twenty thousand persons were in attendance at the delivery of his last sermon. Mr. Whitfield visited Salem, Ipswich, Newburyport, Portsmouth, York, and other places, at all of which he addressed multitudinous and admiring congregations. Returned to Boston Oct. 6th.—Proceeded Westward, through Cambridge, Concord, Worcester, Leicester and Hadley to Northampton, where he spent the Sabbath with Mr. Edwards and preached three times. 'Pulpits and Meeting-houses were, in all places, opened to him.' He is said to have travelled seventy miles, and delivered sixteen sermons in one week. From Northampton Mr. W. journeyed slowly down the valley of the Connecticut, preaching daily to 'large and affected congregations.' Reached New Haven, Oct. 23d, and New York on the 30th, travelling slowly, preaching diligently. Thus he prosecuted the whole of his journey by land, from Maine to Georgia, whither he arrived before the close of December. He had in 1738, visited New York and the Middle Colonies; but that of 1740 was his first introduction to New England.

The general impression that Mr. Whitfield started the great excitement of 1740, is not entirely correct. It had already appeared in many places; in Norwich, Stonington, Groton, New London, Preston, Enfield, Lyme and other towns, both in Connecticut and Rhode Island. 'The awakening,' says Mr. Trumbull, 'was general and extraordinary. It extended to old and young, to little children and to gray-headed sinners who had grown old in their iniquities. It reached the large towns and cities, where iniquities and dissolute practices most abound, as well as to country towns and villages. The most thoughtless were awakened and made to cry for mercy. Negroes and Indians, on whom previously no impression could be made, were heard making the great inquiry. People would flock together in such numbers, and sometimes in thinly settled places, that no Meeting-house could contain them.'

It was about this time that Mr. Edwards preached at Enfield his famous sermon, 'Sinners in the hand of an angry God.' At the commencement of the meeting, which was attended by the ministers of the neighboring towns, the congregation are said to have appeared uncommonly indifferent and careless. In the course of the sermon they gradually became interested and finally so deeply distressed that they wept aloud. The preacher paused and asked them to keep silence that he might be heard. One of the ministers, unable to suppress his emotions and his judgment, spoke out and thus addressed the preacher: 'Mr. Edwards, Mr. Edwards, is there no mercy in God?'

Though Mr. Whitfield did not commence this great religious movement, yet it was he who gave it the impetus that rendered it so general and extraordinary—who got it up in Boston, Massachusetts, New Hampshire and Maine, and made it vastly more powerful in Connecticut and Rhode Island. He set the example of itinerancy. It was soon followed by others. The first who appeared on the stage, was Rev. Gilbert Tennent of Brunswick, New Jersey. He much differed from Mr. Whitfield in the outward appearance and in manners. Mr. W. had a part and bearing of courtliness and dignity, wearing his bands and his robes. Mr. G. retained the habits of the 'log-college' at Neshummany, where he had been educated under the tuition of his honored and Rev. father, Willian Tennent, an emigrant from the North of Ireland. He was another 'John Baptist' with hair as untouched as if he had been a Nazarite from his birth; his body enveloped in a grey, heavy, home-spun great coat, lashed about his body with a 'leathern girdle,' and his legs incased with stout woolsey buskins, falling down over his shoes. He had three brothers; ministers, William, Charles and John; all of them excellent men like their father, the founder of the 'log-college.' Of all these, Gilbert was the most distinguished; stern and rough, yet eloquent and powerful. He arrived at Boston in Dec. Here he continued about three months, preaching once every week day, and twice on the Sabbath. He successfully carried on the work of revival. Though he seems never to have sought to win the affections of his hearers, yet he interested them; made deep impression; that being his only aim; dealt hard blows against the 'castle of man-soul,' resolving to reduce it.

Mr. Tennent visited the Eastern towns as far as Portsmouth, and then returned, preaching along the whole line, through Massachusetts, Rhode Island, Connecticut and New York, till he arrived at his residence in Brunswick. There was now a deep and awful movement over the whole face of New England. 'A noise and a shaking among the dry bones.' 'A sound of abundance of rain.' 'A noise of a going forth among the tops of the mulberry trees.' It seemed that multitudes were pressing into the kingdom of heaven. That this 'kingdom was suffering violence, and the violent taking it by force.'

By this time appeared the lines of party division; the believers and the doubters, in regard to the genuinely religious character of the work. It is not, now, easy to ascertain which of these antagonist forces was the stronger in numbers. The doubters were not wholly of the Arminian school. Some of the true doctrinal Calvinists were among them. Of this number were the two presidents; Rev. Mr. Clap of Yale, and Rev. Mr. Holyoke of Harvard. Mr. Edwards wrote a book in favor of the revival. Dr. Chauncy published a large volume for the purpose of correcting it. In one point these two champions were agreed. They alike disapproved the great pretensions that were made to 'divine impulses;' 'ill apes of the special presence of the Holy Ghost; direct inspiration from God.' These pretensions were disclaimed and rebuked by Edwards as much as by Chauncy. But they differed in regard to the importance and good tendency of religious excitement. The one contended for the sober, uniform and salutary influence of divine truth acting steadily, not fitfully, upon the mind. The other, for the regenerating tendency of excitement. These books were, of course, differently appreciated by the two parties. What the one party cordially approved, was as cordially condemned by the other. Yet it could not be denied by any that each of the books contained many things that were true and useful.

The philosophy of this great revival, like that of all others of the same description, was *excitement*. Some correct conception of the kind of preaching by which it was carried on may be formed by a few examples. Mr Edwards' Sermon, 'Sinners in the hand of an angry God,' is, doubtless a fair specimen. Dr. Channing described it by saying that 'its pages glitter with the sparks of the fires of hell.' We have just taken notice of the terrific impressions its delivery made on his audience at Enfield. We now give another from Rev. James Davenport. A gentleman who had heard Mr. D. says; 'With the utmost strength of his lungs, he uttered such, and such like expressions: 'You poor unconverted creatures in those seats, pews and galleries, I wonder you do not drop into hell. It would not surprise me to see you, this moment, go down swift into the lake, burning forever with fire and brimstone. *Now*, NOW, NOW, you are going straight to the bottom of it. I wonder you do not now go thither by scores and by hundreds.' He then called upon the anxious to be seated in front of the pulpit. About twenty persons came forward. Seeing them, he descended, stripped off his upper garment, leaped upon a seat, clapped his hands and vociferated on the top of his voice: 'The war goes on; the battle rages stronger and stronger; satan loses ground; the devil comes down; his kingdom falls like lightning from heaven.' Of this same Mr Davenport, the Rev. G. Tennent writes the following; 'On the first day of his preaching at Stonington nearly one hundred were struck with deep distress, almost in a moment. Many of his opposers came to him trembling and asked his forgiveness. The hand of the Lord was with him on the six following days. The number of the hopefully converted, in about one week, was computed at an hundred; of whom some were negroes and twenty were Indians; besides a great multitude left under hopeful impressions. He is one of the most heavenly men I was ever acquainted with. And I pray God to bless and prosper this wonderous man whom He hath made strong for Himself.'

The art of revival preaching, then as now, consisted in strong, vivid description; Not in enlightment and persuasion. Charge home upon a sinner his guilt; paint his most imminent danger; and cut him off from all resource and hope. He will then quake with terror and amazement. He is then in that state of excitement out of which comes conversion. But if you permit him to entertain the thought that he can do something for himself, his convictions will cause the work of grace upon his soul to be stopped; and he may soon take up the lamentation, 'the harvest is passed, the Summer is ended, but I, not saved.'

Itinerancy made a conspicuous figure in this revival. After Whitefield and Tennent, came forth, Davenport, Bellamy, Mills, Wheelock, Pomeroy, Burt and Allen. Being learned, gifted zealous young men—half hallucinated, they made their voices heard all over the country, and contributed much to extend and continue the mighty movement of the day. S. F.

For the Register.

DEDICATION AT BOXFORD.

The Church at West Boxford, erected by Rev. Dr. Eaton's Society, was dedicated to the worship of God, November 22d. The services were unusually solemn and impressive—and it is to be regretted that no one of the many then present, has yet given to the public, through the columns of the Register, such an account as would enable the absent, interested in the religious growth and prosperity of others, to offer their sympathy and congratulations—and to join in prayer to the Father of all, for the people by whose united efforts and commendable zeal, so beautiful a house has been reared.

A peculiar interest and solemnity was given to the services by the great age and venerable character of the pastor of the Society. For more than half a century has he ministered to this people in holy things. During that time how great has been the work change has wrought! Those who were the fathers at the time of his ordination, are gone—gone, we trust, to receive in other worlds the reward of faithful servants in this.—The young and those who were then in the full vigor and prime of manhood have been borne by the resistless current of time to the utmost limit of human existence—most of them alas, have passed its boundary. Another and a younger class has succeeded to take their places in the active scenes of life. This class—children of the third generation—with willing hearts have contributed to rear a new temple, and on its walls have been inscribed, Holiness to the Lord.

The exercises commenced by singing an anthem, 'Now elevate the sign of Judah.' This was followed by selections from the Scriptures, and prayer, by Rev. Gardner B. Perry, Bradford. Anthem. An appropriate and impressive Dedicatory prayer was offered by Rev. Mr. Loring, Andover. Sermon by the pastor. It was marked by vigor and originality of thought, and while the voice of the venerable man fell upon the ear of his hearers it seemed to come, as it were, from the borders of another and a holier world.

We have been permitted to make extracts,—and though they will lose the effect which the earnest tone and prophet-like figure of the venerable clergyman gave them, we trust they will be acceptable to your readers.

'Christian Friends.—We are assembled on a most solemn and interesting occasion, to dedicate this house to the honor and worship of Jehovah. How noble the object! how sublime the service! May this great Being warm our hearts with a spirit of pure devotion, elevate our views and feelings, inspire us with that godly sincerity which He ever regards with an eye of favor. 'But will God in very deed dwell with men?' 'Behold, heaven and the heaven of heavens cannot contain Thee! how much less this house which I have built.' Hear the gracious promises, 'In all places where I record my name, I will come unto thee and bless thee.'—God is pleased to record his name in the assembly of his saints. The temple erected at Jerusalem on Mount Zion was professedly reared to this honor. Hence the gracious declaration, 'The Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever, here will I dwell for I have desired it. I will abundantly bless her provision. I will satisfy her poor with bread. The Lord loveth the gates of Zion more than all the dwellings of Jacob.' It was the voice of prayer and praise—the pious offerings ascending from the altar of the heart which rendered Mount Zion, the pride of Jerusalem, the joy of the whole earth.

Two motives ought to govern us in erecting and dedicating this house. 1st. The honor and glory of God. 2nd. That the gospel of our Lord and Savior Jesus Christ may be preached in its purity and simplicity. Influenced by those grand objects, we may with confident faith and hope unite in Solomon's prayer at the dedication of the temple, 3 Chronicles, chapter vi. 4th verse, which is my text—'Arise, O Lord God, into thy resting place, thou and the ark of thy strength; let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness.'

After the consideration of the two principal divisions of his discourse, the speaker invited by the change in the house of worship, proceeded to a review of the past. No more prominent event met the view, than what has been termed *religious revivals*. An extraordinary machinery of means has been employed in modern times to produce the effect which accompanied Whitefield's preaching in the days of President Edwards. Camp meetings, protracted meetings—neither were practiced in the early part of his ministry—and though it was acknowledged some good may have resulted from them, evils many and great were proved to have followed—and the conclusion was inevitable, 'the institutions and means appointed by God, for the moral and religious improvement of mankind, if *faithfully observed*, are productive of the greatest good, though some may vainly imagine they can devise schemes—make improvements—give increased effect to the gospel—vastly multiplying converts.

Sunday schools were recognized as a vast moral improvement. The testimony of one who can, at a glance survey the changes of half a century, cannot be uninteresting though on a subject where there is little diversity of opinion.

Change in the house of worship also reminded of changes which have taken place in religious societies around. Grateful to the feelings of all who knew the venerable men named, must have been the following affectionate tribute to their memory.

'In my first connection with this religious society, in occasional exchanges upon the Sabbath, you were visited by Symmes, French, Tappan, Merrill, Adams, Shaw, Peabody, Allen,—venerable men, to whom some few now living, and your fathers ever gave a cordial welcome. I was a younger son, and never was a younger son treated with more parental kindness. I ever enjoyed their friendship, aid, encouragement and support, and never among a band of brothers did there exist more sincere friendship, love, peace and confidence. There were some shades of difference in opinion on some particular points; but it never destroyed friendship, or interrupted ministerial intercourse.'

I cannot refrain from remarking upon the changes which have taken place in religious views and style of preaching since my youthful days. Religion has its fashions as well as every thing else. Orthodoxy in one age is heterodoxy in another. Since my remembrance the imputation of Adam's sin to all his posterity, particular, unconditional election—partial atonement, —total, physical, hereditary depravity—and as a necessary consequence that man can do nothing towards his salvation, were doctrines placed in the front ranks in point of importance, some of which if retained in the rule of faith, are rarely brought into view, others are expunged. In regard to total depravity, veneration for truth, and the honor of my God will induce to a few observations.'

This argument was that the body, matter, could not be morally depraved—nor was it to be believed that a great, good and holy God would infuse into it a morally impure, depraved, vicious spirit—yet make it accountable for sin.

'Do you inquire whence all men become sinners if not born with a morally depraved sinful nature? I will also ask how Adam came to sin, who all believe was created pure and innocent? if you will tell me how Adam came to sin, I will certainly tell you how all mankind came to sin.'

* * * * *

'In surveying the past, what pleasurable yet painful scenes present themselves to view!—How few survive who were living when I first visited this place! With what family have I not wept! With what family have I not rejoiced! During our long connection what changes have we witnessed! To the former house I was much attached—I loved the very walls of that humble, yet in my eye, venerable building. In later years, often upon the Sabbath, in imagination, I saw those who had been fathers and mothers [illegible] seats. That pleasant illusion is forever gone. I never can see them in this house, for they have no seats here. I was attached to the former house,—for more than fifty-four years, I had the honor and happiness to lead in the services of the sanctuary. In that house were my first and only efforts as a candidate for the ministry.—Providence has continued our connection to an unusual length of time. The tokens of kind remembrance—the many favors received from the parents are embalmed in the memory—pleasant in the recollection. But because I loved the parents shall I love the children less? No! for in many instances, instead of fathers and mothers, I have found sons and daughters, who with continued kindness have followed me into advanced life. * * * Brethren, the spirit of accommodation and union with which you commenced and completed this house is honorable to you as a Christian society. I am admonished my duty of labor is nearly passed—a new dresser of the vineyard will be required. May that great and good Being, who walks in the midst of the golden candlesticks—holding the stars in his own right hand—who makes the churches his care, mercifully direct you in the choice.—You have not the wealth and splendor of the city to invite the aspiring and ambitious—but your competence and general habits are friendly to the peace, quiet and enjoyment of a minister 'who does not think more highly of himself than he ought to think.' And would to God I could with my voice reach not only every ear, but every heart in the society *urging*, *pressing* union. Could the same noble, generous spirit be awakened in favor of the interest of this society, which warmed the breast of our fathers when the country was invaded, on what pillar would it rest.

The diversity of religious opinions is not so considerable but with a little concession you may harmonize and worship together. Cultivate a spirit of peace and God will smile on and bless you, for he is the God of peace. Be united, and the Savior will regard you with approbation, for he is the prince of peace. Be united in peace, and the good spirit of God will dwell with you—but the spirit, like a peaceful dove, flies from the realms of noise and strife. * * * Most sincerely, affectionately, we commend you to God and the word of his grace.'

The sermon was of unusal length, but the interest of the audience continued unabated to the close. The following original hymn was sung to the tune of old hundred.:—

O Thou, who sitt'st enthroned on high
Whose glory fills both earth and sky,—
At whose command worlds countless roll,
Whose hand sustains the unbounded whole.

To Thee, these temple walls ascend—
On Thy blest promise we depend;—
May peace dwell here—each soul opprest
By sin's dark weight, find hope and rest.

May grief find solace,—heavenly light
Dispel the shade of error's night,—
Till every heart to Thee shall raise
A grateful song of prayer and praise.

Here place thy name, and may this spot
Our sons revere, when we are not,—
Here may they come their vows to pay
Their offerings on thine altar lay.

And when the last dread day shall come,
When Jesus calls his followers home,
May it appear that here was given
Thy spirit's aid to guide to heaven.

Concluding prayer, by Rev. Mr. Coggins, Hartford.

One circumstance interesting and gladdening to every heart under the influence of that spirit of love, which is the unalloyed spirit of Christianity, remains to be noticed. Clergymen of different denominations assisted the Pastor of the Society in the services of the occasion. Although these were in so high a degree satisfactory and profitable, a feeling of regret pervaded the assembly, that the Rev. R. C. Waterston was obliged to decline an invitation to be present and address the Society and Sabbath School. That privilege, we trust, the future has in store for them.

Although so much space has already been occupied, we feel constrained to ask for more, as every incident connected with the welfare of those veterans, 'who have come down to us from a former generation, is read with pleasure by the present.' It is believed to be a well authenticated fact, that the county of Essex furnished more soldiers in our revolutionary struggle, in proportion to the number of its inhabitants, than any other county in the thirteen States—and Boxford, a larger number than any other town in that county. One only of that noble band, was present at the dedication of the new Church. Another,* the last of six brothers, active in the contest which gave independence to their native land, is even now being borne to his last earthly resting place. The last act of his life, was to enter the basement room of the house, the upper part of which has been dedicated to the worship of his God, deposit a vote for Governor and legislators of this Commonwealth—when the faintness of death seized him—from the ballot box he was carried to his home—on the bed of languishment and pain he heard the bell which summoned others to worship in the new temple—but he himself passed from that bed to worship at that temple not made with hands, eternal in the heavens. R.

* Simeon Cole, Esq.

For the Register.

FORMS OF WORSHIP.

Messrs. Editors,—Considering men, and Christian men too, differ on important subjects, it cannot be thought strange that good men should entertain various opinions as to the best forms of religious worship. Every thing made or performed has a form, mental or physical; therefore religion, true as well as false, must have its forms. There are the forms of law, and of legislation; and every state of society moreover, has its customs, which have the effect of laws or even greater. Therefore, it is perfectly reasonable that religion and worship should have their doctrines, precepts and objects, not only, but their forms and customs. And these by being long connected with the doctrines and duties of it, become parts of it, and important to its influence and transmission; and therefore, they should not be lightly or often changed. The nation that of ten changes its laws, often changes its character; and of course becomes unstable and fickle, not to say weak and licentious—and the Church or communion that often changes its forms of worship, will be likely to change its religion and the objects of its service. If the forms were at first adopted to please God; their change will, most likely be, to please men. The Divine Author of all true religion, and the object of all true worship, prescribed to his chosen people forms and ceremonies wonderfully suited to separate them from all other people, to impress them with a sense of his presence, majesty, and mercy to them as his children, and to unite all their tribes as one people, in the same feelings, duties and hopes. Their temple, altar, mercy seat, bleeding sacrifice, burning incense, ever shining lamps, the cherubim, ark of the covenant, grand procession of people round the altar, and the high hosanna, all taught them most important lessons of solemn piety and good will; and the holy place suggested to them a better country and a more splendid temple in the heavens.

The heathen worship and ceremonies were models of human wisdom for the accomplishment of the purposes for which they were established by law; and even those of the American savage, are well calculated to leave a deep impression on the mind and heart of the worshipper. In all these kinds of worship it was an essential point, that the object and forms of the worship were sacred, and prescribed by a power altogether above the worshipper; so that his taste or want was not in the least to be consulted; and they were too perfect to require change.

When our Lord introduced his religion; differing as it did, in many important respects, from all that had gone before it; he prescribed no set forms or places of worship. The gospel not being designed to separate one nation from others, for civil, social, or moral purposes, but to separate all nations and people from error and sin, and to unite them in the knowledge, love, and service of *one* God, and in kindness and charity to each other; many of the ceremonies of the Jewish religion, were ill adapted to its nature and objects—and being neither selfish or worldly in its character and tendency; the heathen forms and principles of worship, were subversive of its nature and influence; and hence none of these entire modes of worship were adopted by Christ or his apostles. The founder of this *new* religion, revealed to men the character of God; His relation to us, the nature of the service He required of His creatures, the feelings and sentiments with which we should approach the Father; and also the feelings and dispositions to our fellow beings, which we should bring with us to the altar. To teach the understanding in all these things, and to impress the heart with a deep sense of its solemn obligations, was and is, the great object of Christian worship. The few ordinances instituted by our Savior, were very simple, as we should naturally suppose they would be; being designed for the observance of all nations, and all persons, learned and unlearned, rich and poor, bond and free, in cities and in the wilderness. Such are public worship, the Lord's supper, and baptism; and their object is, to teach and impress the knowledge, and spirit of Christianity upon the world. Hence, the modes and ceremonies of administering these ordinances, must be such as all can understand and profit by. If they were clothed in mystery, the initiated only could be benefited by them; if they were attended by costly and pompous rites, the rich only could enjoy them. It seems therefore, that these forms and ceremonies were left to grow out of the nature and intent of the service, and to be, by good sense, adapted to the convenience and religious culture of the attendants.

Among the forms that have obtained in the Church, I view the Congregational, as having by far the best claims to apostolic authority. The congregation represents the whole multitude of worshippers in the world—has all the rights and benefits of the Church universal—God is in its midst by his word, minister, ordinances and spirit, to enlighten, comfort, admonish, sanctify and save them; and the people are before Him in devout reverence to hear his word, acknowledge His goodness, and seek His grace in the pardon of their sins and the salvation of their souls. The speaker and the hearer, the minister and the people, are the congregation—all equal, with no distinctions but official and moral, in the sight of the great head of the Church; and all bound to love and help each other in the duties and trials of life, and on their way to heaven, as the ransomed of Jehovah. As a Divine teacher, Christ spake on the mount, in the high-way, and in the ship; and the people heard him—the Apostles preached in the temple, in the court room, in private dwellings, or in the 'third loft,' as they obtained permission; and the people listened to them, as sent to teach them the way of salvation. These were the best accommodations allowed to Christ and his Apostles for teaching the people, and worshipping with them; not such as they chose, or the nature of the service rendered convenient. Yet they sufficiently show that the object of worship is to instruct and establish men in the faith and practice of the gospel; and to comfort and encourage them under the trials of life and death: but not to please the fancy, or to inflate the pride of the human heart, as was that of the 'Goddess Diana of the Ephesians.' Therefore, as the number of the believers multiplied, and means were obtained; they reared special houses of worship. In these they assembled, as one body, and sat together, heard together, prayed and sang praises together. The minister read and explained the holy Scriptures to them, as the servant of Christ; and prayed and gave thanks, as the mouth and servant of the people. The assembly left all worldly distinctions and cares at the door, stood on a common floor, as the children of one Father and members of one family, by faith; and by observing order and a becoming decency, expressed their reverence for God and his service, and mutual respect for each other.

The *times* of worship, were at first such as occasion permitted, any day, or part of the day or night; but soon the practice of setting apart the first day of the week as a Sabbath of rest and a day of stated worship, obtained, for the great and mutual convenience of all. Hence, as it is the design of public worship to accommodate and benefit alike all the attendants, Jews or Gentiles, male or female, bond or free; the very nature of that worship requires a common place, and a set time. The place should be such as to solemnize the feelings upon entering it, as the house of God; and such as to give equal advantages to all, for standing, sitting, hearing, and seeing, as far as may be, and thus all be equally favored. In such an house, let every head of a family select his seat or slip for himself and household; for every person of delicate feelings, on entering a solemn assembly, wishes to know his place and go to it quietly and respectfully. The stated worship, in which it is important all should join, ought to be always held at the House of public worship, and on the Sabbath. On this, the efficacy of the service, and the convenience of the worshipper, greatly depends. Besides the stated public worship, there may be special services, in special places, at special times, for special objects; but these should, in no case be a substitute for, or take the place of public worship, but be helps to it; and, of course, their expediency and management, must always be decided by the Pastor. Every minister of the flock, it should be presumed, will, not only seek the general interest of his people, but, know best the wants of every portion of them; and therefore be best able to adapt special services to their special circumstances and wants, and prevent their being made a source of censure to those whose cares and duties prevent their attendance, or introductory to errors and subjects not strictly Christian, and customs not convenient or useful to the cause of Christ.

Be it also remembered that all worship, stated and special—all meetings in the Church, vestry, or in private dwellings—for public services—for prayer and praise—for conference and mutual encouragement; as Congregationalists, all are to seek the kingdom of God, the glory of Christ, and the peace and happiness of the whole congregation. We are not to judge and censure our brother, much less a sister congregation, who must all stand or fall to *their Master and ours*. How beautiful is the simple form of Congregational worship, which gives as much to others as it claims. Had the spirit and tendency of this most original and apostolic form of worship been universally observed and carried out by all Christians; what sore divisions and rents would have been saved the Church of God—what folly and extravagance prevented! When men began to leave the simplicity of the forms of worship, they soon left the simplicity of the gospel itself. Or more correctly perhaps, when men, in their hearts, depart from the simplicity of the gospel, they soon seek forms more novel, attractive and imposing, as better suited to their new objects. There is a strong tendency in men to change; but changes in the *forms* of worship should be made, if at all, with great consideration, and for special objects. I would that whenever any one, from any part of the world, shall visit one or more of our Churches, in any city or country, he might be struck with admiration at beholding the same order in Christ—the same unaffected reverence for God; for his holy Son; for his blessed word and service; the same sublimity, truth and reasonableness of our expositions of sacred Scripture; the same sincere and mutual respect felt for each other, and the kindness and charity extended by us to all Christians and people. Let this be the tendency of all our forms, manners, and customs, in the house and service of God; and those forms and manners will require no alteration. Nor will the 'devout soldier' or a brother from a different section of the country, if he chance to visit us, find himself assailed on account of his *profession* or some peculiar *institution* of the place of his residence, but treated as a brother for whom Christ died; and so be constrained to feel and say, these are verily the true worshippers of the Father, and the followers of the Lamb. D.

FAMILY PRAYER.

There is not on earth a scene more interesting than a family thus bending before the God of heaven. A collection of dependent beings, with tender feelings, with lively sympathies, with common hopes, fears, joys, blending their bliss, and their woes together, and presenting them all to the King of kings, and the Great Father of all the families of mankind. There is not on earth a man more to be venerated, or that will be more venerated, than the father who thus ministers at the family altar. No other man, like that father, so reaches all the sources of human action, or so gently controls the powers yielding in their first years, and following the direction of his moulding hand, that are soon to control all that is tender and sacred in the interests of the church and state. No Solon or Lycurgus is laying the foundation of codes of laws so deep, or taking so fast a hold on all that is to affect the present or future destiny of man. We love, therefore, to look at such venerable locks; and to contemplate these ministers of God which stand between the rising generation—feeble, helpless, and exposed to a thousand perils—and the Eternal Parent of all. They stand between the past and the coming age—remnants of the one, and lights to the other: binding the past with that which is to come; living lights of experience to guide the footsteps of the ignorant and erring; to illuminate the coming generation—to obtain for it blessings by counsel and prayer, and then to die. And if the earth contains, amid its desolations, one spot of green on which the eye of God reposes with pleasure, it is the collected group, with the eye of the father raised to heaven, and the voice of faith and prayer commending the little worshipers to the protecting care of Him who never slumbers nor sleeps.

The inimitable language of Burns, on this subject, is not fiction. In hundreds of families you might witness all that is pure and sublime in the scene contemplated by the Scottish bard.

'They chant their artless notes in simple guise:
They tune their hearts, by far the noblest aim:
Perhaps *Dundee's* wild warbling measures rise,
Or plaintive *Martyrs*, worthy of the name:
Or noble *Elgin* beats the heav'nward flame,
The sweetest far of *Scotia's* holy lays:
Compared with these, Italian trills are tame;
The tickl'd ears no heart-felt rapture raise;
Nae unison hae they with our Creator's praise.

The priest-like father reads the sacred page,
How *Abram* was the *friend of* God on high;
Or *Moses* bade eternal warfare wage
With *Amalek's* ungracious progeny;
Or how the *royal bard* did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or *Job's* pathetic plaint, and wailing cry;
Or rapt *Isaiah's* wild, seraphic fire;
Or other holy seers that tune the sacred lyre.

Perhaps the *Christian volume* is the theme,
How guiltless blood for guilty man was shed;
How *He*, who bore in heaven the second name;
Had not on earth whereon to lay his head:
How his first followers and servants sped;
The precepts sage they wrote to many a land;
How *he* who lone in *Patmos* banished,
Saw in the sun a mighty angel stand;
And heard great *Bab'lon's* doom pronounced by Heaven's command.

Then kneeling down, to Heaven's Eternal King,
The *saint*, the *father*, and the *husband* prays;
Hope 'springs exulting on triumphant wing,'
That *thus* they all shall meet in future days;
There ever bask in uncreated rays,
No more to sigh, or shed the bitter tear.
Together hymning their *Creator's* praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere.'

THE CROSS AS A PUNISHMENT.

The Cross was used as a very general instrument of punishment by almost all the nations of antiquity, from the earliest period of their history. Among the Syrians, Jews, Egyptians, Persians, and especially the Carthagenians, it appears to have been the usual military punishment; and that it was not unknown to the Greeks, the crucifixion of 2000 Tyrians, by Alexander, after his capture of their city, abundantly testifies. But in no part of the ancient world was the punishment so generally resorted to as in the Roman empire. Under the early monarchical government of Rome, it extended indiscriminately to every rank; but latterly, it came to be regarded as the most infamous of deaths, and save in cases of sedition, was inflicted only on slaves or the vilest malefactors. The disgust and horror in which this punishment was held by the Romans, is evident from the expressive epithets applied to it by Cicero, 'crudelissimo et teterrimum'—(most foul and brutal,) as well from the phrases used synonymously with the instrument of punishment itself, such as 'arbor infelix,' &c. From the multiplicity, of conflicting details respecting the punishment of the cross, it is clear that there was little uniformity observed in carrying it into effect. By the Roman law, the culprit as he was called, the *cruciarius*, was scourged previously to the crucifixion, either in the prætorium, or on the way to the place of execution. On his arrival there, he was stripped of his garments, and then either nailed to the cross, or, as sometimes happened, only fastened to it by ropes. In order to hasten death, it was the

practice to break the legs or pierce the body of the sufferer with a spear or sharp instrument; but this was not always done, and instances have occurred of persons, who, after being suspended for some considerable time on the cross were taken down and survived.

After Jesus Christ had by an unjust sentence suffered on the cross, and by his death made an atonement for the transgressions of mankind, the cross, from being an object of horror, became, as it were, the symbol of the Christian world, and in the end came to be regarded with superstitious veneration. Constantine, from respect for these feelings, abolished the punishment of crucifixion throughout the Roman world.

[Brande's Encyclopedia.

CHRISTIAN REGISTER.

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CONGREGATIONALISM.

In our last, we made a few remarks upon Congregationalism, as manifested in the character of the Plymouth Pilgrims and the principles upon which they established the first New England Churches.

We showed the great basis of Congregationalism to be that upon which the Protestant Reformation rests; the sufficiency of the Scriptures as the rule of faith and practice, and the right of private judgment.

This was the principle upon which its churches were planted and religion administered *in this* country. Its creeds and covenants, therefore, were short and simple, embracing only an acknowledgment of the Scriptures as the rule of faith and practice, and a desire and purpose, or as some church records express it, 'a consent to walk together in the faith and fellowship of the gospel.' This was especially the case with the earlier Congregational churches, those planted within the first century after the settlement of the country. Though a good deal of religious bigotry and contention in relation to some matters manifested themselves during this period, yet the covenants of the churches were simple, allowing a wide liberty of individual opinion, and demanding from those who wished to be admitted to the church and enjoy its ordinances and privileges, only that general acknowledgment of Christian faith and purpose, which none, receiving Jesus Christ as the Messiah, and the Scriptures as the record of God's revelations, could be unwilling to make. Subsequently this simplicity was departed from, and the creeds and covenants of some of the churches became pretty elaborate expositions of doctrine, and entered largely into disputed points of theology. There was little or nothing of this, however, in the earliest Congregational Churches. They were founded upon the idea of a general agreement among the members, as to the great principles of faith, but did not aim to impose upon the individual conscience, or to cast the instructions of the Bible into the iron mould of a creed, that should be handed down from generation to generation, from age to age, unchanged and unchangeable. The sufficiency of the Scriptures as the rule of faith and practice, and the right of private judgment in interpreting the Scriptures, is the principle which the Congregationalists have more fully carried out than any other denomination of Christians.

Closely connected with this was another principle, the peculiar distinction of Congregationalism, viz., the independence of each Congregational Church of all external jurisdiction. Congregationalism supposes that each separate body of believers, meeting together for purposes of worship and edification, has a right to determine for itself every thing in relation to the administration of religion—to elect, and ordain, if it choose, its own minister, adopt and determine its own creed, frame its own rules in regard to the admission of members, and the administration of ordinances, and the whole conduct of the public service; in short, that no man and no body of men has any right to interfere with it, or to exercise any control over it. So strong was this sentiment among our Puritan Fathers, that we are informed 'that when Gov. Bradford and others arrived at Salem from Plymouth during the solemnity of ordaining the first Pastors of the Church in Salem, and it was proposed that he should extend to the new Church and its pastor, in the name of the brethren at Plymouth, the right hand of fellowship, he was not permitted to discharge that interesting and friendly service, until it had first been proclaimed that no inference should be drawn from it, in support of the idea, that there was the least dependence in the Salem Church upon others, the least jurisdiction over it in any external body, or the least necessary connection between it and other Churches wherever they might be." The same clear and unequivocal declaration of entire independence, was frequently made by the early Congregational Churches, and has often been repeated. The only tie which Congregational Churches recognize among each other, is that of general sympathy and kindness. The only power they recognize is advisory, the power to give advice and counsel when asked, and which may be followed or neglected, as the Church asking sees fit to determine.

This is the second, and not the least important principle of Congregationalism; and these two principles, the sufficiency of the Scriptures interpreted by the individual mind, and the entire independence of each particular congregation of worshippers, are the two great pillars, upon which the Congregational system of Church polity and the administration of religion is established. Let us inquire into the spirit and efficacy of these principles of Congregationalism.

We have already alluded to two opposite tendencies, strongly manifesting themselves in the Church at the present day. First, the rationalistic tendency, which puts itself in opposition to the Bible, the Church and the ministry, and refers man to his own soul as sufficient. Second, the superstitious or despotic tendency, which puts the Church above both the Bible and the soul, and would subject the interpretation of the former, and the faith of the latter, to the authority and decisions of the Church, as supreme in religious matters. Both these tendencies we believe, to be wrong and injurious. We feel as much disrespect for both of them, as our Christian charity ever allows us to cherish against any honest religious convictions. With Congregationalism, we take our stand upon the Bible as the only authoritative and all-sufficient rule of faith and practice, and we feel no sympathy with any man, or body of men, who place any thing before that; whether it be their own intuitions, or the creeds and decisions of the Church. That the soul can do all things of itself, that its own intuitions, aspirations, reasonings, any and all its unaided powers and action are sufficient to give it strength, guidance and peace, amidst the perplexities of life and the fearful solemnity of death, this is denied by the whole history of man, and by all that his unaided intellectual and moral powers have ever achieved. It would seem to be a waste of time to discuss this point. But is the other tendency, the other principle of Church authority any more worthy of confidence? Is the Church the master of the individual, superior to the Bible and the lord of conscience? Shall we go to the canons, decrees, decisions of any man or any body of men, to the standards and articles of any sect or denomination, or shall we go to the Bible as the ultimate authority in religion? This is the question, which one is almost ashamed to acknowledge, is the great popular question at issue in the 19th century of the Christian era, and more than 300 years after Luther, standing unappalled before the Diet at Worms, refused at the behest of the assembled dignitaries of the Church and the Empire, to submit to the decisions of councils and the canons of the Church, but cried out 'convince me out of the Holy Scriptures that I am wrong, and I will retract any thing. I yield to no authority but the word of God.' For ourselves, we have no hesitation which side to adopt in this question. We repudiate and reject the whole system of Church authority, from the Pope and a general Council of the Catholic Church, down to a Presbyterian Synod, or a Methodist Conference, or, what has sometimes been known in New England, a Consociation of Churches. We reject it as impotent, as respects the object at which it aims, uniformity of opinion, and if not positively injurious, at least unnecessary as respects that which is the great end of religion, the promotion of personal holiness, virtue and piety. Where is this authority lodged? In the Bishop of Rome? In the college of Cardinals? in a Bench of Bishops? in a Synod of Presbyterians? in a general Assembly or Council of the Church? What evidence is there that authority is lodged with either of them? The only reasonable supposition, even for the advocate of Church authority to maintain, is that this authority resides in a general Council. But when has there been a general Council?—When has the whole Church of Christ been fairly represented in a general Council? Never. The Councils that have been called *general*, were no more so, than would a gathering of about three fourths of the clergy of Massachusetts a general Council of the Christians of these U. States. They have sometimes consisted of less than one hundred members, and sometimes of two or three hundred; but they have always been packed assemblies; they have never been full and fair representations of the whole Church. But wherever we place this authority, the same difficulty meets us; at every step it is impotent. It can not and does not preserve uniformity of faith.—'I can see,' says Chillingworth, one of the ablest men of his own or any age, 'I can see plainly with my own eyes, that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age.—The church of one age, against the church of another age. In a word, there is no sufficient certainty for any considering man to build upon but the Scriptures only.' The idea, therefore, that it is necessary to have some more extensive and authoritative form of Church polity than Congregationalism, a Church with fixed usages and creeds, and authority to legislate for conscience, so as to preserve uniformity of faith, this idea is a mistake.

Such legislation never affects its purpose.—Or if it affects its purpose for a period, it is only the damming up of a stream, that it may gather head, and at last, break over and break down the barrier, and carry a flood of desolation and ruin in its course. There are dangers and difficulties connected with the liberty of Congregationalism, but they are less than those connected with and growing out of Church authority. The difficulties and differences that arise under Congregationalism, arise gently and subside gently, and are not increased by the arbitrary legislation of some high tribunal, claiming the right to judge and determine for all.

But again, the great principle of Congregationalism, this simple system of Church organization and the administration of religion is more calculated to be efficacious as respects the great end of religion. At least, it combines all that is necessary to that end, the promotion of personal holiness, virtue and piety. And these are to be promoted by moral means, by instructions, persuasions, warnings, by appeals to the conscience, drawing their authority and force from the Bible. To give efficacy to these, the authority of the Church, extensive combinations of Churches, of synods and hierarchies, are not necessary; on the contrary their direct and natural tendency is to interfere with them, to diminish the power of these appeals, to infringe the liberty of the mind, to make it unsafe to follow the dictates of conscience. Enactments and statutes, articles of belief and creeds established by ecclesiastical power supported by large combinations, never yet respected the conscience, the liberty of the individual soul, as they ought to respect it. "In legislating for the mind, they forget the holy thing they are dealing with; surrounded by the presence and power of numbers, and the imposing scenes of debate and enactment, they forget the sacredness of the individual soul, the individual conscience; they legislate oppressively, they leave not the humble individual disciple the liberty with which Christ has made him free.' To enjoy this liberty, to escape this oppression our Fathers fled to this country, and we agree with a writer who has said, 'they were right, we would cross the sea for this if for any thing. If any thing could drive us to put oceans between us and our country, to seek a new home far away upon some untrodden shore, or amidst the most sequestered wilds of nature, it would be a chain upon the free mind, it would be the agony of an oppressed conscience. If the whole civil and ecclesiastical power of this country could be united to crush the faith we hold and the persons of its professors, if the noble seminaries and just honors of the land could be shut against us, and the rights of citizenship should be sold to us only at the price of conscience, if forms were forced upon us, invading alike the solemnity of worship, the sanctity of marriage, and the holy rites of sepulture, if the sentence had gone forth "sacrifice your conscience or your country, our election is made," we would "flee to another wilderness."' Happily, this sentence has not yet gone forth. Happily all the evils of Church power, even as it is exercised in this country, by Catholics and Episcopalians, Presbyterians and Methodists, is to a considerable extent neutralized by our institutions. We do not say, and we know no reason to suppose, that the members of any religious denomination among us desire to bring in here the abuses of former times and of other countries. But the question for us to determine is, not what they desire, but what is the natural tendency of their principles and their system of Church polity. Now the tendency of the principle of Church authority, the tendency of the principle that the Bible is to be interpreted by the Church, and that the individual is to receive his faith from some power and source, independent of his own mind, and superior to, or at least co-equal in authority with the Bible, whether it be a Bull of the Roman Pontiff, the articles and rubric of the Episcopal Church, the standards and decisions of the Presbyterian Assembly, or the decrees of a Methodist Conference,—the tendency of this principle is to a growing usurpation over thought and conscience, its tendency is not to develope but to crush the individual mind and heart, to produce not a just reverence but a slavish subjection to the past, to prevent that free action of the individual mind, by which the growth and progress of the community in religious, as in all other knowledge, are promoted, and last, but not least, the tendency of this principle is to set the Bible more and more aside, to have it less and less appealed to, to bring forward the authority of the Church, its decisions and creeds, as the sources of religious knowledge and the foundations of religious faith, till at last, as was the case when Luther began his work, the Bible is overlooked and forgotten altogether.

This is the tendency of the principle of Church authority, a tendency which is checked, and in a measure neutralized in this country, by the general intelligence of the people and the civil institutions of the land. We welcome this influence of our institutions, because we believe it favorable to the progess of the true, pure, divine religion of Jesus Christ. For ourselves, we by no means think it necessary, perhaps not desirable, that the same form of Church organization, or the same mode of administering religion should universally prevail; we are by no means disposed to condemn, as utterly unchristian and ineffectual, those forms which differ from our own. We rejoice that we live in a community where wide differences in this respect exist, and are permitted to exist. We are willing that the Catholic should reverence and obey the Bishop of Rome as Christ's vicar upon earth; and have what seems to us a cumbrous though imposing ritual, if he like it and it does him good. We do not believe Christ delegated such power to the Bishop of Rome. The whole system of truth and instruction contained in the New Testament, seems to us to afford a strong, moral and presumptive argument against the supposition, that such power has been intrusted to weak and erring human nature. And we do not see that this power has been well used, and for ourselves we would not acknowledge it, in the smallest thing, no not for an hour, nor would we worship by that cumbrous ritual; but we are willing that our Catholic neighbor should do this, and rejoice that in the community in which we live, he can do it. We are willing that the Episcopalian should have his solemn litany, and his mitred and white robed priest, and that he should talk about Apostolic Succession, and speak of his sect as exclusively *the Church*, the holy Apostolic Church. We do not think that he shows much modesty or Christian humility in this matter,—and seeing it is utterly impossible to make out each separate link in the chain, and we know that there have been a great many weak and worthless ones, we should be very sorry to believe, or have to maintain, that the efficacy of Christian ordinances depended upon the connexion of every officiating minister through an unbroken chain of Episcopal ordination with the first Apostles. Still if the Episcopalian believes this, and his form and mode of worship are edifying to him, we are glad that in the community where we reside, he can enjoy them. We would do nothing to deprive him of them. We are willing that the Methodist should have his mighty gatherings in the broad fields, and beneath the open dome of heaven—and that his Bishop should be a man of authority, with power to say to the one minister, 'Go here and labor,' and to another, 'Go there and labor,' and no man may gainsay or dispute his appointment. We do not think this corresponds to the scene, in which our Savior took a little child and set it in the midst of his disciples, and said, 'whosoever would be greatest among you, let him be your servant,' nor would we permit any man, bishop or no bishop, to have this authority over us. Still if the Methodist like this arrangement, if he think it scriptural and efficacious, we rejoice that in this land of liberty he can enjoy and maintain this form of Church organization. In short, we are willing that all men should follow their tastes and judgments and opinions, and adopt such forms of Church organization and religious worship, as seem to them a natural and proper expression of religious feeling, adapted to enforce religious truth and awaken religious convictions, provided they will leave to us the same liberty, and not claim for their tastes and judgments divine authority, or an *exclusive* and peculiar efficacy. This is a part of their Christian liberty. The great ritual prescribed by our Savior is a *good* life. His great instructions are a few simple and eternal truths. He undoubtedly expected and implied that these would be embodied in some forms and institutions, designed to inculcate their certainty, enforce their obligation and increase their power; and that an order of men should devote themselves to the administration of these institutions. But he does not seem to have been solicitous about the nature of these forms and institutions, or precise in his instructions concerning them, nor in our judgment can any distinct and clearly defined system of Church polity be gathered from the New Testament. Our Savior gave to his Apostles one great simple commission to preach the Gospel, i. e., to do what they could to disseminate the truths and principles of the Gospel, and bring men to receive and obey them. He did not tell them to appoint, or not to appoint successors. He did not tell them to constitute, or not to constitute any particular form of worship or mode of instruction, whereby truth might be diffused, holiness promoted, and the Gospel brought to bear with power upon the great moral, spiritual interests of men. Under the great general commission to preach, that is, diffuse and advance the Gospel, he left these things to the liberty and judgment of his disciples. But while we concede this, and would allow to all, and desire that all may enjoy that liberty, which the Gospel secures them, we cannot but regard the institutions of our Congregational Churches, and the mode of service and worship that prevails among them as most in accordance with the genius of Christianity and the general instructions of the New Testament, because they are the most free, simple, spiritual, unincumbered.

The Bible is addressed to us individually, and the religion which connects the soul with heaven, which secures it rest and administers to it salvation, must be our own individual religion. It must be grounded on our personal convictions, it must gather strength from our personal principles, it must glow in our personal affections, it must operate in our personal endeavors to do the work and will of God as disciples of Jesus Christ, according to the dictates of our individual consciences as enlightened by the study of God's word. And it is because the Independent Congregationalism of New England aims, more directly we think than any other form of Christianity, to produce this strictly personal religion, the Bible its foundation and the individual heart its throne,—it is because it respects the individuality of man's nature, and allows the utmost liberty to the individual that is compatible with the utmost simplicity of social organization, and thereby leaves the way open for the progress of truth and the free and growing operation of Christianity upon the community, that we like it and wish to see it prevail. And let us not, because this liberty has been abused by some who, disregarding the apostolic injunction, 'be not wise in your own conceits,' have lost themselves in the mazes of a proud philosophy and an untamed speculation, let us not on this account distrust and disown Congregationalism, or turn back to principles long since proved unscriptural and injurious, in the vain hope of finding rest and security and permanence to religious opinions. Rather 'let us continue in the things which we have learned, and which we have been assured of, knowing of whom we have learned them,' rather let us cleave fast to the great principle that the Bible is the authoritative record of God's will and man's duty, that the Bible, as addressed to the individual and interpreted by the individual, is the sufficient rule and the authoritative guide to faith and practice, and all the evils of a wandering speculation will work their own cure.

For the Register.

THE MINISTRY AT LARGE.

In a late number of the Christian Register, is an article signed H. B. R., a reply given to the observations made in the Examiner for November, on the present state of the Ministry at Large in Boston. He has presented what I do not doubt to be a correct statement of Dr. Tuckerman's views concerning the Chapel and its services. The explanation of the difference between us on this part of the subject is, that I drew my authority from a volume of Dr. Tuckerman's reports down to 1831, (which I presume represented with accuracy his sentiments) and from recollections of conversations with him; while the writer in the Register had drawn his from 'the Ministry at Large' (a volume I did not see nor remember the existence of until after the publication of the piece in the Register,) and from other occasional tracts. These several authorities show conclusively that the Chapel entered in Dr. Tuckerman's plan but that do not touch the greater question, by which method of operation, preaching or visiting, the best ends of a ministry for the poor are to be gained.—Had I seen all these authorities at first, and considered them as advocating a system of Chapels, such as have been built in Boston, as an essential feature of his ministry, the only difference would have been that I should have called in question the wisdom of that part of his plan.

Certain as it is that Dr. Tuckerman approved the building of the present Chapels, I cannot think that he would have rejected as an impertinence that cheaper and more humble form of operation, as I think too, more effective of good, which I recommend. It is a serious question with reference to the relief of the poor. Are these large Chapels an essential feature of this Ministry? Are there to be no more ministers than can be first provided with a building, the cost of which is to run from fifteen to twenty thousand dollars? Two evils, I believe, of great magnitude are connected with these costly buildings. The first is, that they draw together a large congregation, not only of the poor, but of a mixed character, by which a demand is made upon the time and strength of the minister that will inevitably interfere, injuriously with the other principal branch of his duty. If he obtains popularity and his church is filled, it needs only to consider what human nature is, to know that the fascinations of the pulpit and its labors, will convert him into a city preacher. It is possible that I exaggerate the relative importance of visiting. But then it is to be considered that this is the safest side for exaggeration. I think there is as much more exaggeration on the other side, but on that side it is fatal, the ministry at large slides away into a regular old fashioned preaching establishment, and its peculiarity is lost. Let the preaching rooms for this ministry be of a humbler character, of smaller dimensions, situated in the by regions of the poor, and so, little likely to be resorted to by any but those for whom they are specially provided, and the preaching will then—supposing, always, the minister to be a true man—be simpler, but yet none the less strong; of a character to be uttered with less preparation; or wrote with a different kind of preparation, for which the experience and duties of the week would furnish abundance of topics and illustrations.—There would be no demand for Rhetoric or fine writing.

But a greater question than even this, growing out of these large Chapels is, that being associated in men's minds as an essential, the most essential part of the plan, the ministry is seen to be too expensive and cumbrous, and it comes to a stand. It is complained that the city has gained thirty thousand inhabitants since a new minister with his chapel has been provided. It is a pertinent question why is this? Why has this ministry the most useful, the most Christian, the most creditable effort the Unitarians have ever made, why has it stood still so many years? I believe the true answer is to be sought and found in these costly Chapels. It is but an easy every day thing to obtain by subscription fifteen or twenty thousand dollars to build a church with, a momentary enthusiasm may in the first starting of an enterprise raise such sums as are requisite for the erection of the present buildings. But it is not easily excited a second and a third time, even if the object were shown to be of unquestionable necessity. But if an opinion prevails that the object is at least of doubtful advantage, the attempt must fail.—And who that reflects, can discern any necessary relations to exist between an effectual aiding of the poor, body and soul, and a brick or stone church that shall cost ten or twenty thousand dollars! It is soon perceived that for a ministry for the poor a very different Chapel may suffice. Two common rooms thrown together, or an upper hall where rent shall not be two hundred a year, plainly yet appropriately furnished, which may be used for Sunday schools on Sunday, and for other occasions during the week, make an apartment which for all purposes of worship, for all purposes but those of show and poetry, serve in the best manner all the best interests of this ministry. How many such Chapels with their ministers might be had for one Suffolk St. Cathedral—upon a ministry for the *poor*, a satire in stone. The truth is we every where in our country suffer from a perverse hankering after Brick and Mortar. A useful institution is no sooner started than the imaginations of some are rioting in architecture. Look at our colleges where for books they give you stones.—You will find eight or ten halls of excellent masonry, serving no earthly purpose, which the dwellings of the village would not serve as well or better, while for a library, you are shown a single apartment with fewer thousands of volumes on the shelves, than there are buildings of brick in the yard. Some ten or fifteen harrests of poor orphans have ripened in ignorance and sin, while that monstrous iniquity the Girard college, has been preparing its noble halls for an appropriate reception of paupers. Is it to be considered as established that Dr. Tuckerman's ministry cannot exist, or be extended but in connection with Suffolk Street and Pitt Street Chapels? If such was Dr. Tuckerman's notion—and such it seems to have been according to the quotations in the Register—it is one that cannot be too soon abandoned. Such structures are needless; other and humbler buildings can be made to answer all their purposes; they are out of place; out of keeping with the true character of a ministry for the poor. Though Chapels of this sort were offered a free gift to this ministry, it were an injury to it. Their tendency will ever be to cause the ministry to degenerate into a preaching ministry. The moderate salaries necessary for the support of ministers, and their rooms for preaching and schools, could be obtained, if it were not held necessary as a preliminary, to look round for ten or eleven thousand dollars of capital for a church! Economy in the use of means, gathered from the opulent, for benevolent objects, is a duty of the highest obligation, of the wisest policy.

The making an essential feature in a ministry at large, of these Chapels must have an unfortunate effect upon the institution of such a ministry in other cities. The funds to be first gathered would prove a very serious if not fatal impediment. Do I commit an unpardonable offence in suggesting a form of this ministry that shall either wholly dispense with these Chapels, or shall be satisfied with cheaper and smaller rooms and shall consist more in domiciliary visiting and preaching? Can we not conceive of one order of men not very numerous, for such a place as this of Boston, nor supported at any very heavy charge, who shall pass all their time, their days and their years in an overnight [illegible] moral and Christian guardianship—of the poor, their daily visitor and advisor, taking charge not only of their souls but of their outward estate quite as much, taking note of the earliest tendency toward a state of pauperism and checking it, of the first movement toward crime, or the vicious habits that impoverish, and interposing at once the shield of their presence, preaching, when they preach in the technical sense, in rooms either temporarily prepared, or permanently, but yet of the most simple and economical kind? Whatever may have been Dr. Tuckerman's later, this seems to me to have been his earlier and wiser conception of his ministry as described in his first semi-annual reports. It is a form of it little open to perversion or abuse, and reaches the great end by the simplest, most direct and most practicable organization. Without domiciliary visiting, personal presence and conversation, moral influences exerted through acts of kindness and visits of inquiry and advice, rather than through Sunday preaching, but not exclusive of it, this, I truly believe, to be the only conception of a ministry for the poor that will ever reach them. I still believe that in Dr. Tuckerman's idea it was considered the main lever by which to effect the overthrow of the evils he lamented. But for this a system of large Chapels is not necessary; it may even interfere injuriously with its most prosperous action, and above all with its adoption in other cities.

A question of the highest practical importance is therefore, are such Chapels essential to our ministry? must we wait for new ministers till there are first new Chapels? As this question should be answered in the affirmative or negative, will this ministry, after reaching a certain point, perish or prosper?

The general strain of all that has been written in opposition to the remarks in the Examiner, considers the Chapel as it now exists as the essential peculiarity of this ministry, and what has been suggested to the contrary has been taken in very ill part. Yet the committee of the Fraternity of Churches in their report seem to say all that I have said and to deny the positions taken by the writer in the Register. They say 'we have but two missionaries in the field, we need to have three, four or five; *we do not need, it is not necessary nor would it be expedient to have more Chapels* &c. But why not more Chapels, if the Chapel is as essential as it is contended to be? Dr. Tuckerman made it fundamental! Yet here are ministers asked for, three new ones, each to be without his Chapel, which is surely a far worse heresy than mine, as I would by all means have each provided with his Chapel—his upper room, that is to say. So that as I have said before, I do not see that this committee differ from me, however other writers may. They place the Chapel in subordination. They make it a thing that may be dispensed with. No one has denied that there ought to be Chapels of some kind in this ministry, nor that Chapels are a proper part of Dr. Tuckerman's plan. It is the kind of Chapels to which I have raised an objection. Large and costly Chapels, though advocated by Dr. Tuckerman, I cannot but regard as obstructions in the way of a true ministry of the poor; especially, as they tend to put preaching in the place of visiting.

This committee moreover admit another fact which I asserted that visiting had changed its proportion to the other methods of operation of late years. The writer in the Register gives a variety of reasons in explanation of the fact, of which I knew nothing. I asserted the fact and the fact is admitted.

I have already acknowledged my error in misrepresenting Dr. Tuckerman's idea of the Chapel. There is no doubt that he approved the present system of Chapels and Chapel services as they are. I have only now to express my regret that his authority may be so strongly quoted, for that I none the less consider a defect in his plan. But that I have misrepresented him in affirming that he looked for his greatest effects from a thorough plan of visiting from house to house, and that the peculiarity and value of his ministry lie in the great preponderance of domiciliary visitation over the offices of Chapel preaching, I shall not believe, till I am again confuted out of some tract or volume I have not as yet been so fortunate as to see. However this may be, I beg the writer in the Register not to suspect me of any desire or intention to *cajole* or deceive, the people of Boston. A sincere desire to see a great institution working on the best plan,—by the most effectual and the most economical methods, (for just in proportion as such methods are made needlessly burdensome must they fail,) has been my only motive for saying a word on the subject. And so often had I heard, all I have said asserted in conversation that I did not dream that I was promulgating either new or offensive doctrine. As for the tone of another print, establishing for itself no very enviable reputation in either its religious or its other articles, I can only say that it is characteristic. That this institution more than any other, is sacred from the judgment and criticism of any one interested in the progress of society I cannot think; nor can I offer any apology for entertaining or expressing opinions on the subject.

The points I have attempted to make before and now, are, that the peculiarity of this ministry is shown in the relation which visiting bears to preaching: that it consists in the great preponderance of the former over the latter; and as a part of this idea, that large and costly Chapels are not only needless but a dead weight* upon the best prosperity of the institution.

Would not this ministry extend more rapidly its operations, might it not almost at once reach every poor person within the walls of the city, if it were considered, by its present friends and managers, proper to carry it on in a simpler form, and independently of such Chapels as now exist.

THE WRITER IN THE EXAMINER.

*If it be said that the present ministers pay their own salaries in whole or in part, and the cost of the buildings is therefore of no account, the reply is easy that were the interests of that cost devoted to the payment of ministers, there would be double the present number.

For the Register.

OUR MINISTERS LATELY DECEASED.

With the last week of the year we are reminded once more of the large company of our professional brethren who have recently gone from us. They make a large company, truly. Many will learn with surprise *how* large, when counted. Beginning with the Rev. Mr. Phipps of Cohasset, who died in his youth and his usefulness as we must count [illegible] on the year 1842, and terminating the list with an aged servant of the Lord, but lately departed, we shall number *sixteen* ministers of our faith in the meanwhile deceased. Have as few months ever before witnessed so great an inroad in our profession? Wise and righteous and faithful men that list bears. It opens with one of exemplary faithfulness. It is pleasant to recall the memory of Mr. Phipps, whose quiet and unobtrusive worth that won him love while living, still keeps green his early grave. He went first, as to announce the coming of some of whom fame tells much more than of him, but hardly shall we say of any worthier. We were witnesses together, (one of you Gentlemen Editors with myself) of the faithful devotion of his powers and opportunities while at the University and in preparation for his profession, to the purposes and the work of his life. And as further back I turn to the days of his boyhood, he seems to me one of those *called* as from on high to the ministry, to do good therein in his appropriate sphere. But of each and all come back precious memories which will not die in the hearts that knew and loved them. The great, the gifted, the good! yes, these all make up the lately departed. See, too, at what varied ages they have rested from their labors here; in the morning and at noonday and at the eventide. I have brought together from authentic records these few leading items in the biography of each for this week's Register. A nobler 'Epistle,' the record even of their characters and minds 'written in our hearts' has been 'known and read of us all.' Yours, &c., F. A. W.

Boston, Dec. 27.

HARRISON GRAY OTIS PHIPPS, born at Quincy, was graduated at Harvard University in 1832; ordained Pastor of the First Church at Cohassett on the 18th of Nov. 1835, and died at Boston on the 27th of Dec. 1841, in the 30th year of his age and the 7th of his ministry.

DANIEL B. PARKHURST, born at Petersham, Feb. 20th, 1818, was graduated at Yale College in 1836, ordained Pastor of the First Church in Deerfield, July 21, 1841, and died at Keene, N. H., on the 16th of Feb. 1842, in the 24th year of his age and in the 7th month of his ministry.

WILLIAM RICHIE, born at Peterboro', N. H., was graduated at Dartmouth College, ordained Pastor of the First Church in Canton in 1807, installed Pastor of the First Church in Needham in Dec. 1821, where he died on the 22d of Feb. 1842, in the 61st year of his age and the 21st of his ministry in that town.

GEORGE WHITNEY, born at Quincy July 2, 1804; was graduated at Harvard University in 1824; ordained Pastor of the second Church in Roxbury, June 15, 1831; was released from this charge, at his request, on the 7th of February, 1836, and on the 10th of the same month was installed as associate Pastor with Rev. Dr. Gray, over the 3d Church in Roxbury, on Jamaica Plain, where he died April 2, 1842, in the 38th year of his age, and the 11th of his ministry.

THADDEUS MASON HARRIS, D. D., born at Charlestown, Mass., July 7th, 1768; was graduated at Harvard University in 1787; ordained Pastor of the first Church in Dorchester, on the 23d of October, 1793; resigned his ministry on the 23d of October, 1836, and died a resident in Boston on the 3d of April, 1842, in the 74th year of his age.

EDWARD RICHMOND, D. D., born at Middleton, Mass., June 29, 1767; was graduated at Brown University in 1789; ordained Pastor of the first Church in Stoughton, Dec. 5, 1792, which charge he resigned on the 15th of January, 1817; was installed over the third Church in Dorchester on the 24th of June, 1817, and left on account of ill health on the 30th of June, 1833, and died a resident in Boston on the 10th of April, 1842, in the 75th year of his age.

The remains of Rev. Mr. Buckminster were removed on Sunday afternoon, June 12, 1842, the third day following the 30th anniversary of his death, from Waltham to Mount Auburn, where religious services were conducted, under the direction of his former people, the Society of Brattle street.

WILLIAM ELLERY CHANNING, D. D., born at Newport, R. I., April 7, 1780; was graduated at Harvard University in 1798; ordained over the Federal street Church, Boston, June 1, 1803; relinquished all pastoral duty, but not the pastoral connection in 1840, and died at Benington, Vt., October 2, 1842, in the 63d year of his age and the 40th of his ministry.

GEORGE W. PACKARD, born at Providence, R. I. in 1818; was graduated at Brown University, and left the Theological School at Cambridge in July, 1842. He died, of a brief illness, after a few months service in his profession, at Providence, Dec. 14, 1842, in the 25th year of his age.

WILLIAM GRAY SWETT, born at Salem, July 15, 1808; was graduated at Harvard University in 1828; ordained in the summer of 1836, over the first Church in Lexington, which charge he resigned in 1839, and was installed over the Unitarian Church in Lynn, on the 1st of January, 1840. He died at Charlestown, still Pastor of the Lynn Church, on the 15th of February, 1843, in the 35th year of his age.

JOHN SIMPKINS, born at Boston, 16th of April, 1768; was graduated at Harvard University in 1786; ordained over the first Church in Brewster, in 1791; on account of ill health, resigned his charge in October, 1841, and died at Boston on the 28th of February, 1843, in the 75th year of his age.

PETER WHITNEY, born at Northboro', on the 19th of January, 1770; was graduated at Harv. U. in 1791; ordained Pastor of the first church in Quincy on the 5th of February, 1800, and died there suddenly on the 3d of March, 1843, in the 74th year of his age.

GEORGE WADSWORTH WELLS, born at Boston in October, 1804; was graduated at Harv. U. in 1823; ordained in October, 1827, over the Unitarian church in Kennebunk, Me., where he ministered eleven years. He left on account of ill health, and was installed at Groton in November, 1838, and died here on the 17th of March, 1843, in the 39th year of his age.

DAVID DAMON, born at Wayland, in 1788, was graduated at H. U. in 1811; was ordained Pastor of the first church in Lunenburg. After thirteen years he resigned his charge and ministered successively at Amesbury and Reading until April, 1835, when he was installed over the first church in West Cambridge. He died suddenly, at Reading, on Sunday, at one o'clock, A. M., June 25, 1843.

FRANCIS WM. PITT GREENWOOD, D. D., born in Boston, February 5th, 1797; was graduated at Harvard University in 1814; was ordained over the New South Church in Boston, October 21, 1818; which office he resigned in 1821, while in England for his health. In the summer of 1824, he was installed Associate-Pastor with Rev. Dr. Freeman of King's Chapel, and died at Boston on the 2d of August, 1843, in the 47th year of his age.

HENRY WARE, JR., D. D., born at Hingham, April 21, 1794; was graduated at Harvard University in 1812; ordained 1st of January, 1817, over the second church in Boston, which charge he resigned on account of ill health, October 3d, 1830. In the same month he was inaugurated Professor of Pulpit Eloquence and Pastoral Care in Harvard University, and discharged the duties of his office, until July, 1842, when from infirm health he was compelled to resign. He died at Framingham, 22d of September, 1843, in the 50th year of his age.

WARD COTTON, was graduated at Harvard University in 1793; was settled at Boylston, and died there on the 15th of November, 1843, in the 75th year of his age.

This comprises all within our proposed limits. But we cannot forget that immediately before this long line, went up a goodly band almost in company, the Rev. Drs. Ripley, Kirkland, Tuckerman, Thayer, Follen, Bancroft and Worcester.

For the Register.

A SCENE IN THE WEST.

The exposures and sufferings of those who emigrate to new countries or new places and settle on the very outskirts of civilization, have often been depicted, but those to which, at times, our missionaries are called, have seldom or never been described. With other denominations, whose missionaries have gone out bearing and to bear the cross, and whose memoirs and letters have been so extensively circulated and read, scenes of the most startling and trying character, are as familiar as household words, and have excited the deepest sympathy both for the living and the dead. With us who have but recently entered the work, and the only field of labor which we have as yet chosen, is one, where for the most part, there is little comparatively to sacrifice and less to fear; or if dangers have been encountered, and sufferings endured, they have not mingled as yet with our common thoughts, because as yet they have not been described, or met the common eye. A scene drawn from real life may do something to bring the actual state of the case before us, and call out that latent feeling in behalf of the heralds of the cross, which glows in every Christian breast, whether they labor in distant lands or in our own remoter territories.

The scene to be described is laid in the 'Far West.' It is in one of those towns or villages which have sprung up, as it were, in a single night, on the borders of one of our Western Lakes. But ten years since and it was a wilderness. But the New England emigrant having once taken possession of it, it has been converted into a thriving, and rapidly increasing although as yet an unfinished city. And now the foreign emigrant following in his track, or stopping there as he comes up the Lakes from the north and the east, as a starting point for more distant settlements, you may hear as you pass through the street, spoken there, not only the English and Irish, but the German, the Norwegian, the French and the Indian languages; and not seldom as they arrive, do they bring with them those contagious diseases which are more common to the olden countries. At the

time to which we refer, the small pox had made its appearance, and excited the usual manly or unmanly fears, which commonly follow in its train.

To this place had gone one of our missionaries, He had been nursed and brought up in a New England home, and educated at our University and Divinity School; but burning with a desire for usefulness, and to bear forward into this new county, a purer faith, for the benefit of the rising generations, and to comfort and save those who were there exposed to unusual trials, temptations, and moral dangers, he had left our comfortable firesides, and blessed homes, for a life in the West. At this time, he had just returned from the East with a young, delicate, intelligent, but of course inexperienced bride.—The home that had received them was but a temporary one. In the midst of their new labors, anxieties and difficulties, on returning one day from an official attendance upon a funeral, a victim to the prevailing disease, the missionary is stricken down with sickness. A burning fever rages in his veins. At once the people immediately about them become alarmed. Sympathy and kindness are withdrawn; even common wants are supplied only upon demand, and then with a wondering stare and evident reluctance. Soon the usual appearances gave the most visible and appalling evidence of the nature of the disease. From this moment all restraint to selfishness seemed to be removed. The most unmanly dread took full possession of their household. It would seem as if in their eyes, the victims of this disease had forfeited all claims to human sympathy. At the same time the German population gathered around the house in an excited manner and the cry was—'To the Pest House—no distinction between the poor and the rich.' The physician said it would be dangerous to remain, and our missionary needed no urging as to the course he should pursue. He had made his decision beforehand. He felt it to be his duty to comply at once with the regulations of the place; and she who had watched by him up to this moment, refused now to be separated. Leaving every thing behind, but the few things necessary for their immediate comfort they are taken to the Pest House.

This must be described. It was a log house, in the middle of a small clearing, in the thick woods, about four miles from ———. It consisted of two rooms, one lower and one upper, the latter reached by a rudely constructed ladder. In the lower room were two beds belonging to three patients. Here was the cooking stove, some shelves all open, containing the food, and the crockery of the establishment, several openings between the boards of the floors half an inch wide, admitted the cold air of November about their feet quite freely. In this room, were two chairs, one whole and one broken; two tea-chests and a wood-horse. The physician might be seen setting on one of the tea-chests, the patients on the wood-horse, while the remaining tea-chest was reserved for the new-comers. They were told the patients were in the use of vulgar and profane language, and their sight and very presence was almost unendurable. There was a single female attendant. Such was the place provided for these strangers, and victims of dis- [illegible] irprise could scarcely [illegible] dreadful suffering an- [illegible] he strange faces, and [illegible] ingled with their very [illegible] heir waking and their sleeping moments. A few days of severe deprivation follow. But the attending physician who evinced the utmost kindness and sympathy, gave up the whole place to their entire disposal; and a reformation was soon effected. A curtain of new sheeting separates them from the rest of the room. The floor is made tight. A carpet is provided. The door is listed. Chairs are sent. An air of comfort, both for themselves, and those who may follow, is soon thrown over the place. A new superintendent is provided in the person of a black man, a professional cook, one who had formerly lived in their own beloved city, who not only prepares their simple food in excellent style, but whose intelligence and dignity makes his society really pleasant and agreeable, especially because he could talk of home, and of those they knew. Their friends do not forget or forsake them. Comforts of every kind, delicacies, books, pens paper and ink, were crowded in from various quarters, and the current of sympathy came flowing back with a strong and generous sweep. Sometimes one and sometimes two physicians came out to visit them every day. The danger is over; and the scene is brightening. A few days more, and it seemed like a brief visit to their country residence, from the noise and bustle of the town, rather than an exile to that usually hated place, the Pest House. They called the clearing where they were, 'Oak Grove Cottage,' although it was in the midst of what ten years before was a wilderness trodden only by the wild Indian, and the bear and the wolf. Yet now they slept there sweetly and walked out in the woods safely.

While our missionary remained, an Irish family was brought in, consisting of the father, mother, and three children. The mother could not talk English—they said she was a *wild* Irish woman! The oldest child was six—a girl—who had the small pox very badly. The second was a girl, of two or three years. And the youngest was a babe at the breast. When they came, the cries were fearful to hear. But they were treated with great kindness, every thing was provided to make them comfortable—medicine was given to the sick child, and she seemed in a little while to sink down into a quiet sleep. But this girl, while they were giving her the medicine, would curse and swear all the time like a sailor of the worst character, and in the night, the little girl of three was crying and beating the babe because the mother tended it, and at the same time you could hear the mother, who seemed to love them only as a mother can love, singing sweetly to the babe, and the babe could be heard singing and cooing as only babes, in the trust of innocence and infancy can, to manifest their happiness. It seemed like heaven and hell mingled together.

These children had been brought up by those who were themselves the slaves of vicious habits. Here was an opportunity of usefulness, and it was embraced. They may yet be taught to fear God, and to love one another. The missionary soon after returned to his home, to the ordinary cares and responsibility of the missionary life, and was assured in a review of the past, of the truth of those parting words which came from the lips of a venerated minister of the Gospel, as he left the home of his love, 'Do your duty, and God will take care of your happiness.'

P.

NEW PUBLICATIONS.

Little & Brown of this city have published two new volumes of Sermons by the late Rev. Dr. Greenwood. The volumes, which are large size duodecimo, appear with all that typographical and finished mechanical beauty for which their publishers are distinguished. A brief but most appropriate Memoir of Dr. Greenwood, by *Hon.* S. A. Eliot and a list of his published writings is prefixed to the first volume. It will be understood that the sermons now published have not appeared in print before. They are fifty eight in number, and were written during the course of his whole ministry.

We have perused the Memoir with great interest and satisfaction. It is written in a spirit congenial to that of the subject of it, with a calm and simple manner and without any exaggeration. To delineate the character of Dr. Greenwood with just effect, and to produce in description the impression which he produced in his living presence and address, would be difficult for any one who should undertake it either as a literary work, or as a labor of love. The pleasant duty doubtless fell into the best hands and has been most faithfully performed by the intimate and cherished friend of many years, one whose devotion to his pastor and whose friendly help in many parochial concerns, both gave him a claim and laid him under an obligation, to write this Memoir.

These volumes are printed uniformly with the first edition of the 'Sermons of Consolation,' whose publication the author was himself allowed to superintend, and whose lessons of comfort he was privileged to know had reached many hearts before his death. The sermons now before us embrace a variety of topics relating to the Christian Evidences and Doctrines, to the Principles, Graces and Duties of the Christian Character, and to the festivals of the Christian year. They are all pervaded by that calm and subdued soul of pure sentiment and gentle feeling, which characterise all the productions of the Author. There are some passages in these volumes which by all the rules of taste and rhetoric in composition, would stand approved as some of the choicest utterances which have ever been made in the English language. An engraved bust, the mechanical execution of which is very beautiful, is prefixed to the first volume, but we are unable to trace in it the slightest resemblance to Dr. Greenwood whose name it bears.

L. C. Bowles and Wm. Crosby have just issued the January number of 'The Child's Friend,' conducted by Mrs Follen. We have already noticed this little periodical which is designed for families and Sunday Schools; it is the only work of the kind which we now have and it is deserving of patronage for many reasons. The lady by whom it is conducted has had long experience in training the minds of the young, especially in imparting to them the lessons of religion, and she has written many stories and books to advance this sacred work. Each number of the Child's Friend contains one or more articles written by herself and others by proper contributors whom she has engaged for the work. The present number contains eleven pieces of prose and poetry which we have cursorily read, and are satisfied to recommend with entire confidence as every way worthy the approbation of parents and children. To those who are seeking a present for their children at the opening of a new year, we would suggest that in subscribing for this little work they will afford a pleasure which will be renewed every month, instead of being exhausted all at once.

DR. COX AND DR. DEWEY.

We cheerfully comply with the request of a New York correspondent, to publish the following letters, which appeared in the Christian World last week. The circumstances, which it seems necessary to explain, are these. Some weeks since a correspondent of the World, in giving an account of the meeting of the Presbyterian Synod at Newark, N. J., speaks of a speech of Dr. Cox of Brooklyn, on that occasion, in which he is reported to have said that Dr. Orville Dewey of New York, had perjured himself. The letters are introduced in the World by the following remarks:

'The two letters speak for themselves. Dr. Dewey's is that of a gentleman. It is frank and kind,—it simply informs Dr. Cox of the way in which his language has been understood, so as to convey an unjust imputation on the character of Dr. Dewey. It does not imply that Dr. Cox intended this imputation; on the contrary, it excuses him from such intention. A man of honorable feeling, under these circumstances, would have been glad of the opportunity to say that he intended no such charge. He would hasten to declare that no such accusation was meant, and would express his sorrow that it had been so understood. But Dr. Cox is not a man of this sort. He is an adroit theologian,—a sectarian disputant. He is very careful *not* to say that he did not make or intend to make this accusation. He does not remember what he said: '*Non mi ricordo.*' But this he is very sure of, that Dr. Dewey was excommunicated once for heresy. And of this fact, which no one denies, or wishes to deny, and which has nothing to do with the question of 'perjury,' one way or the other, he is very ready to bring proofs, and give references.

Dr. Cox's general disclaimer of ill will to Dr. Dewey amounts to nothing, so long as he declines retracting his injurious expressions. Zaccheus the publican could read this learned Christian divine a lesson in morality: 'If I have done wrong to any man, I restore him four-fold.' When Dr. Cox has done wrong to any man, he is careful not to recollect any thing about it,—not to be aware of committing any impropriety,—and to change the issue as soon as possible from his own slanderous language to some other unimportant and irrelevant question. A man who thus shows himself incapable of the nobleness of admitting when he is in error, does not deserve to be regarded even when he speaks the truth.

TO DR. COX.

NEW YORK, Dec. 3, 1843.

MY DEAR SIR:—It is said you used this language concerning me, in a speech at Newark,—that 'the Rev. Dr Dewey had some years previously perjured himself, and had been excommunicated from the Church.' I saw this in print three weeks ago; but presuming that every one would refer it as I did, to a simple change of opinion and withdrawal from the Presbyterian Church, I gave the matter no further thought. I am now told, however, that this language is misunderstood; that it is even suspected by those who do not know me, to refer to some legal transaction. It is doubtless susceptible of that meaning; and such a misconception as I have mentioned, or the possibility of it, must dispose you to give immediate and full explanation,——waiting which, I am respectfully yours,

ORVILLE DEWEY.

TO DR. DEWEY.

BROOKLYN, (N. Y.,) Dec. 8, 1843.

SIR:—On my return from Philadelphia last evening, I read yours of the 3d inst., and in reply, would say, that in a case of discipline occurrent in the Synod of New York and New Jersey, I referred incidentally and indeliberately to your case with the Presbytery of New York, as the only illustration and analogous precedent within my knowledge, touching the point then at issue; that I do not recollect the language I used, any of it; that I did say however, that you were excommunicated by the Presbytery of New York, which Dr. McAuley confirmed, he having been the Moderator on that occasion, and executed the unanimous judgment of the Presbytery in the case.

To this I have only to add, that I very sincerely disclaim all ill-will to you personally, and am not aware that I committed any impropriety on the occasion. Of the Presbytery of New York, I am not now a member; but, as you seem to be not aware of the fact to which I then referred, I may say that their records contain a full and I suppose correct account of the transaction.

Respectfully, (signed,)
SAMUEL H. COX.

ORVILLE DEWEY, D. D., }
254 Mercer st. New York. }

COMMENT ON THE ABOVE. It appears then that Dr. Cox, in the language which your correspondent heard him use, did refer simply to my change of opinion and consequent excommunication; a case of 'perjury,' by the by,—'flat burglary,' he might as well have called it—which attaches to a good many people, from Luther down; not to mention Dr. Cox himself, who formerly belonged to the Society of Friends. What if I had said in a public speech that 'Dr. Cox had committed murder! and on being called to account, had said, I *meant* that he had murdered the king's English!

ORVILLE DEWEY.

For the Register.

OBITUARY.

Mrs. Sarah Smith, wife of Jonathan K. Smith, of Dublin, N. H. died Nov. 29, 1843, in the 44th year of her age. From a child she was a firm friend of virtue both in word and deed. But it was not until seventeen or eighteen years of age that she become decidedly pious; nor did she join any church until the year 1829, when she united herself with the first congregational church in Dublin.

Perhaps naturally of a cheerful vivacity of disposition, she carried this trait of character in her religious feelings. Nothing gloomy or forbidding found entrance into her breast.—Though eminently fitted for social enjoyment, she ever maintained the paramount importance of domestic duties, and would on no account neglect them for any mere enjoyment. She was a keeper at home as well as of home, and her husband had no excuse nor inducement to seek enjoyment elsewhere than in her company.

But it was not until after disease and affliction became her portion that she exhibited those peculiar traits that won the sympathy and admiration of all who knew her. During frequent and protracted visits to the city of New York for medical advice and treatment, she received the most friendly and endearing attentions from a large circle of acquaintance. This spontaneous homage of strangers to her fortitude under suffering and her purity of heart and life was very grateful to her feelings. She often recurred to it, and always with a high degree of satisfaction,

For more than ten years, she was, at times, exercised with the most excruciating pain, but it was met, not only with fortitude, but with cheerfulness and resignation. During the dark scenes, which in the providence of God she was called to pass through, the religious principle was nurtured into great strength and beauty. But it was exhibited in a quiet unobtrusive manner gushing forth with the constancy and purity of the fountain, rather than the turbidity and fickleness of the torrent. To strengthen religious feeling she sought retire- [illegible] heart to the excitements of the throng. She was not deficient, however, in strength of character. Any one intimately acquainted with her could not fail to perceive the energy, the perseverance, and the high-toned principle that pervaded it.

In regard to the things of this world, "Hope on, hope ever" seemed to be her motto, and as these receded from her views, she but extended the same principle in a higher sense and stronger degree to that "better land" to which she has now been called. Not that she was over fond of conversing on such subjects, for it was her peculiar excellence that she was "a doer" of, rather than a talker about religious duties, but whenever she did speak, her words evinced much thought, and heart-felt conviction of the importance of spiritual and divine things.

Mrs. S. manifested a deep interest in the cause of religion, and was active in efforts to further the circulation of the divine word, presiding for several years over a female association formed for that purpose. She seemed to have a presentment that she should be called from her duties in the midst of life, and often lamented that she had not been able to do so much good as she had intended.

In the early part of her last sickness, which continued for nearly a year, her sufferings were intense, and she thought herself near her end. Surviving, however, beyond her expectations, the love of life was rekindled, and in August she seemed to anticipate a longer stay on earth than her friends could indulge. But as the weather became cooler, the unfavorable symptoms returned, and though the general tenor of her conversation indicated a hope of still being able to superintend her household affairs, yet expressions of an opposite character were frequent, and a hearty acquiescence manifested in whatever might be allotted her by her heavenly Father.

During the severity of her sufferings expressions like the following were frequently uttered. 'Nobody knows what I suffer, but it would do no good, if they did. I ought not to complain, I still have many things to be thankful for. I hope I shall have patience to endure my pains as long as God sees fit. Under the agonized feelings of the last two weeks of her life, she said many times, "If it was God's will, I wish I might die immediately, but I pray that I may have patience to wait till God sees fit to take me." Owing to weakness and difficulty of breathing she could say but a few words at a time, but the little she did say was perfectly consistent with her previous life and character. Few have so many good qualities to endear them to surviving friends. She has gone in the midst of her years to the rewards of a well spent life. "That life is long which answers life's great end."

MR WILLIAM STEPHENSON.

Died, in Toledo, Ohio, on the 22d. ult., Mr William Stevenson, of New York, aged 24.

We learn the uncertainty of life, and the frailness of our hold, on even the choicest objects of trust and affection, from every day's passing events. But the lesson is more surely and effectively taught us, and brought home to our feelings by *sudden deaths*. Such has been the effect produced in no common degree, on a large circle of attached friends, by the recent death of the estimable young man whose name is recorded above. Not merely his aged and venerable grand-parent, who had watched his opening mind up from his orphan infancy, and aided in moulding his character, and who might well have hoped for his grateful return of protection and care, and others of his kindred, but all who had opportunity to know him and could appreciate his superior qualities of mind and heart, have been bowed down with sorrow by the event.

His return from a long and distant journey of business was, for many days, hourly expected and watched for, with anxious and affectionate interest. But he came not. Sudden and fatal disease arrested his progress, and he was destined to die among strangers; not however, it is consoling to know, among those who were indifferent to the claims of a stranger in distress, or neglectful of his wants. His disease was apoplexy. He was seized with it while stopping for the night at the Indiana House, at Toledo, and it terminated his life in a very short period from the first attack.

Mr Stevenson was a young man of uncommon promise. His intellectual powers were naturally of a high order, and he had cultivated them industriously and successfully—much beyond the example of ordinary young men of business in our cities. In his inquiries on all subjects he manifested a strong love of truth, as well as great freedom from bigotry and narrowness; and while in his intercourse with others, he maintained his own opinions with independence and firmness, yet he was always so courteous, high-minded and generous, as to secure respect and affection. His character was formed upon the solid basis of moral and religious principle; and the necessity under which he had been placed of relying almost exclusively on his own unaided efforts for success, had given it great strength and manliness for one of his years. He was, indeed, too young to have become yet much known beyond the circle of his early acquaintances; but he possessed a combination of talent which, with his energy and strength of moral purpose, must certainly have caused him to become known and distinguished, and given him rank in due time, among the useful and eminent of his fellow-citizens.

But the alwise disposer of life has seen fit suddenly and early to terminate his earthly discipline and call him to other scenes, scenes better fitted, let us devoutly hope, to ensure the enlargement, progress and happy exercise of all the higher powers and affections of the soul R.

ORDINATION AT SAVANNAH. On Sunday, Nov. 26th, Mr. Dexter Clapp was ordained Pastor of the Unitarian Church at Savannah. The services were performed by Rev. Dr. Gilman of Charleston, S. C., and Rev. Henry W. Bellows of New York. The Sermon by the latter, and the Charge by the former, have been published, and form a valuable and interesting pamphlet. Mr. Bellows' sermon is an able and eloquent exposition of the great principles of Protestantism and of Unitarianism or Liberal Christianity as the legitimate result and the only consistent application of those principles. We have not room for some extracts, which we had marked, but must defer them to another week.

MR. BROWNSON'S QUARTERLY. Our readers are referred to the advertisement of a new periodical by Mr B[illegible] have not time to examine it sufficiently to speak of its character. Whatever might be our opinion of it, we doubt not—judging from its list of topics—that it will be read with interest.

THURSDAY LECTURE. The Lecture on the 28th inst. was preached by Rev. J. I. T. Coolidge, from the text, 'Your life is hid with Christ in God,' Col. iii. 3. We were pleased to see a large attendance notwithstanding the unfavorable weather and the bad walking.

UNITARIAN SOCIETY IN WEST CAMBRIDGE. An invitation has been received and accepted, by Rev. William Ware, to become the pastor of the Unitarian Society in West Cambridge, as successor of the late Rev. David Damon.

GASLIGHT SUPERSEDED BY ELECTRICITY. A letter from Paris, dated Oct. 21, gives the following interesting account of the first public trial of an experiment which has been more than four years in preparation, for fixing at a given point, the electric fluid, and making it applicable to the purpose of lighting the streets and private houses:—On one of the bases of the statues called the Pavillion de Lille, on the Place de la Concorde, a glass globe of apparently 12 or 13 inches in diameter, with a movable reflector, was fixed in connexion with a voltaic battery, and at a little before nine o'clock the electric fluid was thrown into it by a conductor. At this time all the gas lights of the Place, about 100 in number, were burning. As soon as the electric light appeared, the nearest gas lights had the same dull, thick, and heavy appearance, as oil lamps have by the side of gas. Soon afterwards the gas lights were extinguished, and the electric light shone forth in all its brilliancy. Within 100 yards of the light it was easy to read the smallest print; it was in fact as light as day. The astonishment of the assembled multitude was very great, and their delight as strong as their astonishment. The estimate made by scientific persons who were present, was, that the electric light was equal to twenty of the gas lamps, and consequently, that five of these lights would suffice to light the whole Place most brilliantly. As regards the expense of production, nothing positive has transpired, but I think I may safely assume that it would be considerably less than that of the generation of gas, whilst the first outlay for machinery and conductors would not amount to a twentieth part of that required for gas works. There would also be another great advantage in the electric light. It gives out no bad smell; it emits none of those elements which, in the burning of gas, are so injudicious to health; and explosion would be impossible.

AN EASY METHOD TO CLEAN ICE FROM STONE STEPS AND FROM THE SIDE WALKS. As the season of the year has arrived when ice, upon door steps, in house yards, and on side walks, is troublesome and dangerous to walk upon, I will state for information a simple, cheap, and effectual means of melting the ice at once, even while the cold is below the temperature of zero. Take a small quantity of fine salt and sprinkle over the ice, and it will immediately begin to liquefy, and in a short time will entirely disappear. The process is more effectual than it would be to scatter burning coals upon the surface of the ice. The salt, when it comes in contact with the ice, begins to decripitate, and a crackling noise is made. Pumps, in which the water is frozen hard, can be cleared of the ice in a short time by throwing into the pump a quantity of fine salt. Believing the suggestion will be useful to many, is my motive for giving it publicity. I have myself made a thorough trial of this mode of removing ice and thus tested it by the standard of experience. [Jour. Com.

A member of Congress from Alabama, made himself so noisy at the theatre, on Saturday evening, that the police constables were compelled to take charge of him.

FIRE. The city of Jackson, in the District of Columbia, was destroyed by fire last Thursday.—The city consisted of *one house* only.

A correspondent of the Buffalo Advertiser says;—"The provision dealers are taking advantage of the favorable weather and are actively engaged with beef and pork. Near 5000 tierces of beef have been packed here this fall for the English market, and should the speculation prove remunerating, the arrangements for the business will be more extensive in subsequent seasons. They are now paying $1,50 to $2 per 100 lbs, for cattle ranging upwards of 600 lbs. Slaughtered hogs are coming in freely for so early a period, and prices range from $2 to 3,50 per 100 lbs."

☞ WORCESTER ASSOCIATION. The Worcester Association will meet in Northboro', on Monday, January 1st, at 5 o'clock, P. M.
d20 A. HILL, Scribe.

☞ CLOSE OF THE YEAR.—There will be a religious service, appropriate to the close of the year in the Rev Chandler Robbins' Church in Hanover street, To-morrow Evening, at 7 o'clock. d30

☞ LECTURES IN THE BULFINCH STREET CHURCH. A Course of Lectures on Doctrinal and Practical subjects will be delivered on Sunday Evenings, in the Bulfinch street Church.

The EIGHTH of which will be preached on the evening of next Sunday. The services will commence at 7 o'clock. tf d30

MARRIAGES.

In this city, on Sunday evening last, by Rev. Mr Pickering, Mr Edwin S. Pierce of this city, to Miss Czarina Tarbox of Kennebunk Port, Me.

In this city, on Wednesday evening, by Rev. J. S. Sargent, Mr Frederick Moreau to Miss Caroline Adams.

In Charlestown, 24th inst, by Rev Mr Ellis, Mr Thomas M. Frost of Roxbury, to Miss Martha Cummings.

In Cambridgeport, on Christmas Evening, by Rev. F. T. Gray of this city, Mr Thomas Herbert to Miss Nancy G. Collen.

In Roxbury, 26th inst., by Rev. Mr Putnam, Mr George Billings of Boston, to Miss Lucy E. Parker of R.

In Groton, Col. Gardner Morse of New Haven, Ct., to Miss Mary Loring, daughter of Mr George Brigham, of G.

DEATHS.

In this city, on Sunday evening, 24th inst, William Jennison, Esq., a member of the Class of 1774 in Harvard University, aged 86.

On Monday last, Wealthy Ann, youngest daughter of Mr John Vannevar, aged 13.

In this city, Dec 22, Joshua Blake, Esq., 65.
In Brookline, Dec. 23, Mrs Mehitable Ackers, 75.
In Waltham, 16th inst., Charles L. Smith, 19.
In Rockport, 16th inst., Dr Charles Manning, 44.
In Gardner, Mr Jude Sawyer, a revolutionary pensensioner, 93. Mr S. was in the Battle of Bunker Hill.
In Chelmsford, Dec 19, James Pitts, 66.
In Abington, Dec 17, Mrs Sarah, widow of Capt. Thomas Reed, 97.
In Marshfield, 18th inst, Capt. Jotham Tilden, 77.
In Dublin, N. H., Dec. 11, Mrs Marcia, wife of Mr John Snow, 65.
In Toledo, Ohio, 22d ult, Mr William Stevenson of New York, 24, (grandson of Mrs Martha Hoes, of that city.)

JUST PUBLISHED.—GREENWOOD'S SERMONS, with a Memoir of his Life, in 2 vols.
For sale at SIMPKINS'S,
d30 21 Tremont Row.

LOWELL'S POEMS. Poems by James Russell Lowell; just published. For sale at SIMPKINS'S,
d30 21 Tremont Row.

VISIT TO THE MOUNTAINS, or a Narrative of an Excursion into the Country; a book for young people, by John S. C. Abbot, author of the 'Mother at Home,' 'Child at Home,' &c. Just published by CROCKER & BREWSTER, 47 Washington street. d30

HOUSEKEEPER WANTED. Wanted in a Boys' Boarding School, near Boston, a healthy middle aged woman, of ladylike deportment, capable of assisting in the superintendence of the boys when out of school, and of taking charge of the family at table when necessary; likewise to take care of the clothing of the boys, who must person generally useful in the charge of the house. Good recommendations required. A person from the country would be preferred. A line addressed to J. B., and left at this office, will receive attention. isept d30

CHILD'S FRIEND, No 4. Just published by L. C. BOWLES & W. CROSBY, No 118 Washington street.

—CONTENTS—

New Year's Eve;
A German Story, founded on fact;
The Bears and Monkeys;
Self Denial;
Teachers' Social Union;
What Holds Things Together;
The Old House;
Gratitude—Duty to Benefactors;
The Blind Man;
Self Sacrifice;
A Parable.

Subscriptions received for this work at $1,50 per annum. d30

MONTHLY RELIGIOUS MAGAZINE—No 1. Will be published on Monday, January 1st.

—CONTENTS—

The Editors to the Reader;
A Sermon for the New Year, by Rev George W. Hosmer;
Christian Liberty;
The Warfare of Virtue;
Exposition and Lesson of St John's Gospel;
Glory to God—Good Will to Man;
Intelligence;
Ordination at Savannah, Georgia;
Ordination at Walpole, N. H.;
Ordination at Windsor, Vt.;

☞ This Work is Edited by Rev E. S. Gannett, and Rev F. D. Huntington of Boston.

It will be published on the first of every month, each number containing 36 pages royal 12 mo, and furnished to subscribers at the low price of *One Dollar* a year, payable in advance.

Any person procuring six subscribers shall receive a seventh copy gratis; or, 12 copies to one address for $10.

It will be sent to any part of the United States by remitting one year's subscription free of expense.

Copies will be furnished for examination on application to the Publishers.

L. C. BOWLES, }
WM. CROSBY, } Publishers,
d30 118 Washington st.

BROWNSON'S QUARTERLY REVIEW,—No 1, January, 1844.

—CONTENTS—

1. Introduction; The Boston Quarterly Review; Greeting to Old Friends; Design of the Work; Change of Views; Eclecticism; Saint-Simonism; German Philosophy; Philosophy of Life; Theology; The Church; Law of Continuity; Ultraists; Conservatism; Constitutionalism; Moral and Religious appeals.

2. Berkeley and Idealism; Encyclopedie Novelle, ou Dictionnaire Philosophique, Scientifique, Litteraire, et Industrielle, offrant le Tableau des Connaissances humaines au XIXe Siecle, par une Societie des Savans et Litterateure. Publie sous la Direction de MM. P. Leroux et J. Reynaud.

3. The Church Question. Tracts for the Times.—By Members of the University of Oxford.

4. Demagoguism; Demagoguism; Party Machinery; Mr Van Buren and the Presidency; Civic Virtue.

5. Life and Speech of John C. Calhoun; 1. Life of John C. Calhoun, presenting a Condensed History of Political Events from 1811 to 1843. 2. Speeches of John C. Calhoun, delivered in the Congress of the United States, from 1811 to the present time.

6. Literary Notices and Criticisms.

Published by BENJ'N H. GREENE, Boston, and C. S. FRANCIS & CO., New York. d20

PROSPECTUS
OF THE
Monthly Religious Magazine.

A MONTHLY PUBLICATION under this title will be commenced on the first of January, 1844. It will appear regularly on the first of every month, in numbers of 36 pages, royal 12 mo size, and will be furnished to subscribers at *one dollar* a year.

It is intended that this work shall furnish religious reading of a popular kind. It will contain very little that shall be controversial or doctrinal in its character, and will aim chiefly at illustrating the responsibilities and privileges of the Christian life. It is the wish of the Editors to make it a *useful* publication, in the highest sense of the word, by making it conduce to the clearer understanding and larger culture of the religious character.

Each number will contain a Sermon, from some one of the ministers of our denomination. The *Magazine* will be strictly Unitarian in its doctrine, but Catholic in its spirit. The articles will be short, and present as much variety as possible. A considerable part of each number will be filled with religious intelligence.

The work will be edited by Rev E. S. GANNETT and Rev F. D. HUNTINGTON of Boston.

L. C. BOWLES, }
W. CROSBY, } Publishers.
Boston, December 20, 1843. d23

School Geography.

BY R. C. SMITH, A. M. New Edition, 1843. Corrected from the late works of J. C. Smith, (New York) and J. R. McCulloch, (England.)

Containing 14 new Maps, in all 28, being 9 more than are in previous editions, or in any other School Atlas.

The additional Maps are Central Europe, (a beautiful and convenient map for common reference in general reading) France, Spain and Portugal, Denmark, Greece and Ionian Isles, Armenia, Syria, and Egypt.

The Counties of New England are all separately painted with different colors, and on a scale so large that a single county of Rhode Island occupies more space than is usually allotted to the entire State; the whole forming two most beautiful Maps of the Eastern States, and are admitted to be superior to any thing of the kind in the shape of a School or Family Atlas.

It differs from all others and from the former editions in having a greater number of maps, some on a larger scale, and in the use of abbreviations and pictures of Stars, Crosses, Books, Steamboats, &c. which are interspersed over all the maps, and so conspicuously arranged that the Government, Religion, State of Society, Population, Navigation, &c., of the more important countries become apparent at first glance, and by thus calling into simultaneous exercise the powers of the mind and eye, impressions are doubtless made more abiding than by any other means whatever.

The present Atlas is confidently believed superior, in respect to fullness, correctness and style of engraving, to anything of the kind in the market. Indeed this is the uniform testimony of all those who have examined it.

☞ The additional matter in both Book and Atlas is arranged so as to prevent any inconvenience from the use of this with previous editions by the same class.—Price the same as heretofore.

Only about a month has elapsed since the publication of the present edition, and in the mean time an unusual number of very favorable notices have come to hand, the tone and spirit of which may be inferred from the following extracts:

[From the Albany Evening Journal of Oct. 1843.]

The Atlas contains twenty-eight maps, (eight of them got up expressly for this edition,) in the preparation of which no pains have been spared. They are well and accurately drawn, handsomely colored, and are believed to be superior, in every respect, to any now in use. The maps exhibit at a glance the population, religious creed, degree of civilization, and description of government of every nation in the world. They strike us as exceedingly well arranged and as combining all the requisites of useful school books.—The Geography with which this Atlas is designed to accompany, is edited by Roswell C. Smith. It has already stood the test of experience, and deserves the high reputation which it enjoys.

[From the Albany Daily Advertiser of Oct, 1843.]

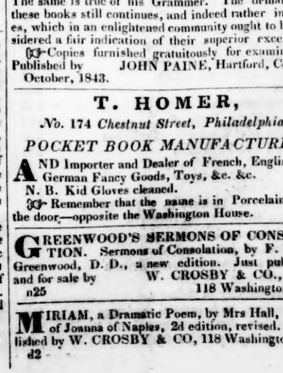
Smith's Geography and Atlas. Copies of these two companion publications have been laid on our table, and we have examined them with much satisfaction. They are designed chiefly for the use of schools and for the young generally, and the arrangement, as well as the character of their contents, is adapted, and as it seems to us, uncommonly well adapted to such use.

The Atlas includes, as far as we have been able to examine it, the latest and most authentic information relative to the boundaries and divisions of the countries delineated, and the several maps exhibit on their face many important facts not usually found there, such as the population, for example, of each one of the United States; also, of the principal towns, the length of the river, the head of navigation on each river, the political capital, etc., so that a simple inspection of the maps gives a variety of important facts usually to be found only by reference to a Gazetteer, or to a separate Geographical treatise.

[From the Rochester Evening Post of October, 1843.]

Smith's Geography and Atlas.—The Geography is on the pictorial plan, and presents among its other embellishments, the coat of arms of each State, and for a volume of the size, is exceedingly comprehensive.—In this latter quality the Atlas exceeds any thing of the kind we have ever seen. Each map presents not only the ordinary geographical features of the country or State represented, but by the use of symbols and figures, the state of society also, whether barbarous, half civilized, civilized, or enlightened: the prevailing religion, the form of government, the particular race of the inhabitants, the population, area in square miles, length of railroads and canals, the total and the navigable lengths of rivers, capitals, county seats, etc. etc. In fact, a very tolerable knowledge of Geography may be acquired from the Atlas alone, and as this knowledge may be acquired by a glance of the eye, those who desire it, (and who does not?) should keep a copy at hand. We can conceive of no more convenient and desirable appendage to an editorial table, as it readily and distinctly presents the sort of geographical information which the profession have most frequent occasion to use, and seldom leisure to collect from other sources.

SMITH'S NEW ARITHMETIC.



This is a recent work, designed more particularly to follow his 'Practical and Mental,' but may be taken independently, it being simple enough in the commencement for beginners, and in the close difficult enough to task the mental powers of the most advanced in any of our Schools or Academies. Indeed, many schools use no other.

It has many valuable peculiarities, and was intended to meet the views of both the "old and new school" folks—a sort of compromise between the two, and from the testimonials of approbation which have been received from both these classes, it may safely be inferred that both are suited. Perhaps no text book ever received from those who had tested its value in the school room, more unqualified approbation.

☞ The work is accompanied by CUBICAL BLOCKS, and a KEY, in which the solutions of all tedious or difficult operations are given at length with the reasons for the same.

Among the many very favorable notices, we have room only for the following:

MR. JOHN PAINE:

Dear Sir:—Our attention has been recently called to the examination of Smith's New Arithmetic. We have already several rival works on Arithmetic, in our institution, with reference to the real merits of which, popular opinion seems about equally divided; and, of course, it can be no object for us to take the first step towards the adoption of a new book of even ordinary merit. Without however, intending the least disparagement to the works now in use you may judge in what estimation we hold Smith's New Arithmetic when we inform you, that we have been much pleased with our examination of it thus far as to warrant our giving it a more thorough trial, by adopting it as the text book of a single class of some twenty lads.

Very respectfully, your ob't serv'ts.
C. DEWEY, N. BRITTAN,
Principals of the Rochester Col. Inst.
LEANDER WETHERELL,
Principal of the Eng. Department.

After testing Smith's New Arithmetic, in the class above named, I am prepared to say the more I use it the better I am pleased with it.

N. BRITTAN, Rochester Col. Inst.

SMITH'S PRACTICAL & MENTAL ARITHMETIC.

This work is universally known, having been before the public a long time. It is presumed no Arithmetic since its publication has exceeded it in the number of copies sold.

It has been by turns approbated and condemned, sometimes rejected and cast out (for a more modern one) and again taken into favor by the same persons. The same is true of his Grammer. The demand for these books still continues, and indeed rather increases, which in an enlightened community ought to be considered a fair indication of their superior excellence.

☞ Copies furnished gratuitously for examination. Published by JOHN PAINE, Hartford, Conn. October, 1843.

T. HOMER,
No. 174 Chestnut Street, Philadelphia,
POCKET BOOK MANUFACTURER,

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The Editors of the work are Rev. ALVAH LAMSON, D. D., and Rev. EZRA S. GANNETT, D. D.

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d2

BOARDING SCHOOL, AT QUINCY, MASS. The subscriber proposes to commence a Boarding School for Boys, at Quincy Point, Quincy, in Nov. 1843. Every facility for a thorough preparation for College or Mercantile pursuits will be provided. The number of pupils will be limited to fifteen. The price for board, tuition, books, stationery, washing, mending, &c., will be $250 per annum.

The plan has been highly approved by those whom the subscriber has consulted, and offers unusual advantages in regard to the Physical Education of pupils.

C. M. VINSON, A. M.

Boston, Oct. 1843.

[Letter from Professor Channing, Cambridge.]

The Institution for a Boys' Boarding School, about to be established by Mr. Vinson, is most desirable.—The details of his plan show that he understands the wants of our lads.

I have been well acquainted with Mr. V. for some years, and consider him well qualified to superintend a School as he proposes.

EDWARD T. CHANNING,
Boylston Professor of Rhetoric and Oratory,
Sept. 23, 1843. *Harvard College.*

Reference,—by permission, is respectfully made to Rev. J. A. Albro, Professors Channing, Beck and Felton, Cambridge.—Rev. Dr. Codman and Dr. Spooner, Dorchester.—Hon. John Quincy Adams, L. L. D., Rev. John P. Robinson, and Charles F. Adams, Esq., Quincy.—Rev. Amos D. McKoy, Lowell.—Rt. Rev. Manton Eastburn, D. D., Rev. R. C. Waterston, Hon. Josiah Quincy, Jr., Geo. B. Emerson, Esq., Dr. Lewis and Wm. B. Fowle, Esq., Boston. n4

MEDFORD BOARDING SCHOOL FOR BOYS. This institution is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June.—Further particulars made known on application to the Principal. JOHN Q. DAY.

July 15.

THE SUBSCRIBER proposes to take into his family a few lads to educate in a thorough manner, either for the University, the counting-room, an agricultural life, or as teachers. After fifteen years experience in the oral method of instruction, he feels some confidence in seeking the public patronage. His residence at Walpole, N. H., on the Connecticut river, is one of the most moral, healthy, quiet and beautiful villages in New England, and can be reached in 36 hours from the city of New York. Terms, including board, tuition, washing, &c., $200 a year. Very few books required. For further particulars, apply to Rev. S. K. LOTHROP, 42 Court street, Boston.

JOHN N. BELLOWS.

Walpole, N. H., Sept. 30, 1843.

SCHOOL FOR YOUNG LADIES. The subscriber's School for Young Ladies will be reopened in his commodious rooms, under Park Street-Church, on Monday, the 18th instant. He will be assisted by Miss M. A. L. Smith, the accomplished assistant teacher in the School of the late S. P. Miles, Esq.

s9 4t JOS. HALE ABBOT.

MR. W. WELLS, with his daughters, has opened a Day school for Young Ladies in this city.—Their room is under Dr. Frothingham's Church in Chauncy Place. A Circular, Containing the Terms &c., may be had at the school-room, or at the store of JAMES MUNROE & CO., or of Messrs. LITTLE & BROWN, Washington st. oct 14

BOOTS AND SHOES. *Theo. H. Bell,* 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Kip do do
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and childrens' calf and stout Boots.

Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

ANNUALS for 1844. The Gift, a Christmas and New Year's Present;
The Opal, a Pure Gift for the Holidays, edited by N. P. Willis;
The Winter Green, a Perennial Gift, edited by John Keese;
Friendship's Offering; The Gem;
The Rose of Sharon, a Religious Souvenir, edited by Miss Edgarton; The Youth's Keepsake;
The Annuallette; The Child's Gem;
Saint Nicholas' Gift; The Little Keepsake;
The Little Gift; The Boys' and Girls' Annual.
For sale at SIMPKINS'S,
n25 No 21 Tremont Row.

SCHOOL BOOK AND STATIONERY STORE. LORENZO BURGE, No 231 Washington st., (under the Marlboro' Hotel,) Boston, offers at wholesale and retail, a general assortment of BIBLES, MISCELLANEOUS, SCHOOL and JUVENILE BOOKS, STATIONERY and ACCOUNT BOOKS.

Also, PORTFOLIOS, POCKET BOOKS, PENKNIVES, RAZORS, SCISSORS, PENCIL CASES French and American POMADE, HAIR OILS, PERFUMES, Shaving, Cream and Toilette SOAP, Hair, Cloth and Tooth BRUSHES, &c. &c.

☞ Magazines, Music, Old Books, &c. bound in any style at short notice. 6m n25

ALISON, *Abridged.* History of Europe from the commencement of the French revolution in 1789 to the restoration of the Bourbons in 1815, by Archibald Alison, Advocate. Abridged from the last London edition for the use of general readers, colleges, academies, and other seminaries of learning, by Edward F. Gould; price $1. For sale at wholesale and retail, by SAXTON, PEIRCE & CO.,
n11 133½ Washington st.

GREENWOOD'S PSALMS AND HYMNS.—JENKS & PALMER have just published the thirty-sixth edition of 'a Collection of Psalms and Hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is 'Universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz: King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch st. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge (Boston, Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.; Portsmouth, Walpole, N. H.; Portland, Hallowell, Augusta, Bangor, Castine, Me.; Hartford, Conn.; Syracuse, Rochester, N. Y.; Providence, Newport, R. I.; Brattleboro' Vt.; Savannah, Geo.; Mobile, Al.; Allton, Ill.; St. Louis, Mo.; Louisville, Ky.; and Many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns.—No farther alterations or additions are contemplated.—Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.)

Aug. 1.

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS, for December.

—CONTENTS—

Charge to a Young Minister;
The Association Theory;
To the Mississippi;
Christmas Day;
Study of the Scriptures—a Sermon by Rev C. T. Brooks of Newport, R. I.;
Obeying the Truth. The real obstacles to be found in ourselves;
Notices of Books; Intelligence, &c. &c.

WILLIAM CROSBY & CO., Publishers,
d9 118 Washington street.

RECOLLECTIONS OF JOTHAM ANDERSON.—This interesting little work, by the late Rev Dr Ware, Jr., is for sale at the Christian Register Office, neatly bound in half morocco; price $3 per dozen, 31 cents retail.

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MEDICATED VAPOR BATH-ESTABLISHMENT, AND ASYLUM FOR THE SICK, No 12 Franklin street, Boston. Dr. M. M. MILES would respectfully inform his friend and the public generally, that he has removed from Graphic Court to the above named place, where he will be able to pay more attention to their comfort and convenience. He has taken a commodious house in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr Henry B. May, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

The variety of diseases and their prevalence in our climate, together with the advantage taken of this circumstance by avaricious and unskilful men in the fabrication of every sort of medicine, and the application of injurious agents for the restoration of the patient, renders it highly necessary that the public should thoroughly examine the means which they take to get relief; such an examination is freely challenged for the course here pursued.

He has found by long experience that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed—this is particularly the case with consumption, that malignant malady which sweeps away so large a number of both young and old. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. When the patient is beyond recovery, the pain and suffering so often attending the last stages of the disease, are alleviated by inhalation.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. For the healthy, it is the surest, safest and easiest mode of getting a clean skin, especially in wintry weather.—The Baths are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorates and fortifies the system. They are highly recommended by the first Physicians in this country and in Europe. Persons can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is also agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

Dr. M's system of practice differs in many of its features from any other. The valuable medicines which he makes use of are also for sale at his Dispensary.

The following is an extract from a communication published in the Boston Transcript, a short time since:

'We wish through the medium of your columns, to call the attention of the public more particularly to the establishment kept by Dr Miles. Having ourselves enjoyed the luxury of Dr Miles's Medicated Vapor Bath, and having also been benefited by his medical treatment, we feel a pleasure in recommending him and his establishment to public patronage. We can assure the public that as a means of cleansing the skin, the Vapor Baths are infinitely superior to any other, and are besides, among the greatest luxuries that can be enjoyed.

Dr Miles, besides being a very kind and sympathising man, and an able and skilful practitioner, is also a gentleman of unblemished moral character, and he enjoys the confidence and respect of many among the first classes in the city, who have bestowed on him a liberal patronage.

We recommend the sick, both in the city and country, to his care; and we assure them and the public